An Acte for the vniformitie of Common prayer, and seruice in the Church, and administration of the Sacraments.

1 Eliz. c. 2.

WHere at the death of our late Soueraigne Lorde King Edward the sixt, there remained one vniforme order of Common seruice and prayer, and of the administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one booke, entituled, The booke of Common prayer, and administration of Sacraments, and other Rites & Ceremonies in the Church of England, authorised by Acte of Parliament, holden in the fift and sixt yeeres of our said late Soueraigne Lord King Edward the sixt, entituled, An Act for the vniformitie of Common prayer, & administration of the Sacraments: the which was repealed & taken away by Act of Parliament, in the first yere of the reigne of our late Soueraigne Lady Queene Mary, to the great decay of the due honour of God, and discomfort to the professors of the trueth of Christs religion.

Be it therefore enacted by the authoritie of this present Parliament, that the said Statute of repeale, & euery thing therein conteined, onely concerning the said Booke, and the Seruice, administration of Sacraments, Rites, & Ceremonies, conteined or appointed in, or by the sayde Booke, shalbe voyd and of none effect, from & after the feast of the Natiuitie of S. John Baptist next comming. And that the said Booke with the order of Seruice, and of the administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added, and appointed by this statute, shall stand, and be from and after the said feast of the Natiuitie of S. John Baptist, in ful force and effect, according to the tenour and effect of this statute: any thing in the forsayde statute of repeale to the contrary, notwithstanding.

And further bee it enacted by the Queens Highnesse, with the assent of the Lords & Commons of this present Parliament assembled, and by the authoritie of ỹ same, that all & singuler ministers, in any Cathedral or Parish Church, or other place within this Realme of England, Wales, and the Marches of the same, or other the Queens dominions, shall from and after the feast of the Natiuitie of Saint John Baptist next comming, be bounden to say & vse the Mattens, Euensong, celebration of the Lords Supper, and administration of eche of the Sacraments, and all other Common and open prayer, in such order & fourme

as is mentioned in the said Booke, so authorized by Parliament in the said fift and sixt yeere of the reigne of King Edward the sixt, with one alteration or addition of certaine Lessons to be vsed on euery Sunday in the yere, and the forme of the Letanie altered and corrected, and two sentences onely added in the deliuerie of the Sacrament to the communicants, and none other, or otherwise. And that if any maner of Parsō, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the said Booke, or minister the Sacraments, from & after the feast of the Natiuitie of S. Iohn Baptist next comming, refuse to vse ẏ said Common prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as hee should vse to minister the same, in such order & forme as they bee mentioned & set foorth in the said Booke, or shal wilfully or obstinately standing in the same, vse any other Rite, Ceremonie, Order, Forme, or maner of celebrating of the Lords Supper openly or priuily, or Mattens, Euensong, administration of the Sacraments, or other open prayers, then is mentioned & set forth in ẏ said Booke (Open prayer in & throughout this Act, is meant that prayer which is for other to come vnto or heare, either in common Churches, or priuate Chappels, or Oratories, commonly called the Seruice of the Church) or shall preach, declare, or speake any thing in the derogation, or deprauing of the said Booke, or any thing therein conteyned, or of any part thereof, & shall be thereof lawfully conuicted, according to the lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact: shall lose and forfeite to the Queenes highnesse, her heires and successours, for his first offence, the profite of all his spirituall benefices or promotions, comming or arising in one whole yeere next after his conuiction: And also that the person so conuicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without baile or mainepryse. And if any such person, once conuict of any offence concerning the premisses, shall after his first conuiction eftsoones offend, and bee thereof in fourme aforesayd lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore be depriued ipso facto of all his spiritual promotions. And that it shall be lawfull to all Patrons or Donours of all and singuler the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twise conuicted in fourme aforesayd, shall offend against any of the premisses the third time, and shall be thereof in fourme aforesaid lawfully conuicted: that then the person so offending, and conuicted the third time, shall be depriued ipso facto of all his spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and bee conuict in fourme aforesayde, concerning any of the premisses, shall not be beneficed, nor haue

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any ſpirituall promotion: that then the ſame perſon ſo offending and conuict, ſhall for the firſt offence ſuffer impriſonment during one whole yeere next after his ſaid conuiction, without baile or mainepriſe. And if any ſuch perſon not hauing any ſpiritual promotion, after his firſt conuiction, ſhall eſſoones offend in any thing concerning the premiſſes, & ſhal in forme aforeſaid be thereof lawfully conuicted: that then ỹ ſame perſon ſhall for his ſecond offence ſuffer impriſonment during his life.

And it is ordained and enacted by the authority aboueſaid, that if any perſon or perſons whatſoeuer, after the ſaid feaſt of the Natiuitie of S. Iohn Baptiſt next comming, ſhall in any Enterludes, Plates, Songs, Rimes, or by other open words, declare or ſpeake any thing in the derogation, deprauing, or deſpiſing of the ſame booke, or of any thing therein conteined, or any part thereof, or ſhall by open fact, deede, or by open threatnings, compell, or cauſe, or otherwiſe procure, or maintaine any Parſon, Vicar, or other Miniſter, in any Cathedrall or Pariſh Church, or in Chappel, or in any other place, to ſing or ſay any Common & open prayer, or to miniſter any Sacrament, otherwiſe or in any other maner and fourme then is mentioned in ỹ ſaid booke, or that by any of the ſaid meanes, ſhall vnlawfully interrupt or let any Parſon, Vicar, or other miniſter, in any Cathedrall or Pariſh Church, Chappel, or any other place, to ſing or ſay Common and open prayer, or to miniſter the Sacraments, or any of them, in ſuch maner and forme as is mentioned in the ſaid booke: that then euery ſuch perſon being thereof lawfully conuicted in forme aboueſayde, ſhall forfeite to the Queene our Soueraigne Lady, her heires, and ſucceſſours, for the firſt offence an hundreth markes. And if any perſon or perſons, being once conuict of any ſuch offence, eftſoones offend againſt any of the laſt recited offences, and ſhall in forme aforeſaid be thereof lawfully conuict: that then the ſame perſon ſo offending and conuict, ſhall for the ſecond offence forfeit to the Queene our Soueraigne Lady, her heires, and ſucceſſours, foure hundreth markes. And if any perſon, after hee, in forme aforeſaid, ſhall haue beene twice conuict of any offence concerning any of the laſt recited offences, ſhall offend the third time, and bee thereof in forme aboueſaide lawfully conuict: that then euery perſon ſo offending and conuict, ſhall for his third offence, forfeite to our Soueraigne Lady the Queene, all his goods & cattels, and ſhall ſuffer impriſonment during his life. And if any perſon or perſons, that for his firſt offence concerning the premiſſes, ſhalbe conuict in forme aforeſaid, doe not pay the ſumme to be payd by vertue of his conuiction, in ſuch maner & forme as the ſame ought to be payed within ſixe weekes next after his conuictiõ: that then euery perſon ſo conuict, and ſo not paying the ſame, ſhall for the ſame firſt offence, in ſtead of the ſaid ſum, ſuffer impriſonment by ỹ ſpace of ſixe moneths, without baile or mainepriſe. And if any perſon or perſons, that for his ſecond offence concerning the premiſſes, ſhalbe conuict in forme aforeſaide, doe not pay the ſaid ſumme to bee paid by vertue of his con-

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uiction and this estatute, in such maner and forme as the same ought to be paied, within sixe weekes next after his sayd second conuiction: that then euery person so conuicted and not so paying the same, shall for the same second offence, in the stead of the sayd summe, suffer imprisonment during twelue moneths, without baile or mainprise. And that from and after the sayd feast of the Natiuitie of Saint John Baptist next comming, all and euery person and persons, inhabiting within this Realme, or any other the Queenes Maiesties Dominions, shal diligently and faithfully, hauing no lawfull or reasonable excuse to be absent, endeuour themselues to resort to their parish Church or Chappell accustomed, or vpon reasonable let thereof, to some vsuall place where Common prayer and such Seruice of God shall bee vsed in such time of let, vpon euery Sunday, and other dayes ordeyned and vsed to be kept as Holy dayes: and then and there to abide orderly and soberly, during the time of Common prayer, preachings or other Seruice of God, there to be vsed and ministred, vpon paine of punishment by the censures of the Church: and also vpon paine that euery person so offending, shall forfeit for euery such offence twelue pence to bee leuied by the Churchwardens of the Parish, where such offence shall be done, to the vse of the poore of the same Parish, of the goods, landes, and tenements of such offendour, by way of distresse. And for due execution hereof, the Queenes most excellent Maiestie, the Lordes Temporall, and all the Commons in this present Parliament assembled, doeth in Gods name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeuour themselues to the vttermost of their knowledges, that the due and true execution hereof, may be had throughout their Diocesse and charges, as they will answere before God, for such euils and plagues wherewith Almighty God may iustly punish his people for neglecting his good and wholesome Lawe. And for the authority in this behalfe, be it further enacted by the authority aforesayd, that all and singular the same Archbishops, Bishops, and all other their officers, exercising Ecclesiasticall iurisdiction, as well in place exempt, as not exempt, within their Diocesse, shall haue full power and authority by this Act, to reforme, correct, and punish by censures of the Church, all and singular persons, which shall offend within any their iurisdictions or Diocesse, after the sayd feast of the Natiuitie of Saint John Baptist next comming, against this Acte and Statute: Any other Lawe, Statute, Priuiledge, Libertie, or prouision heretofore made, had or suffered to the contrary, notwithstanding.

And it is ordeined and enacted by the authority aforesaid, that all and euery Justices of Oyer & Determiner, or Justices of Assise, shal haue ful power and authority in euery of their open & generall Sessions, to enquire, heare, & determine all, & all maner of offences that shal be cõmitted or done contrary to any article conteined in this present act, within the

the limits of the Commission to them directed, and to make processe for the execution of the same, as they may do against any person being indited before them of trespasse, or lawfully convicted thereof.

Prouided alwayes, and be it enacted by the authoritie aforesaid, that all and euery Archbishop and Bishop, shall or may at all time and times at his libertie and pleasure, ioyne and associate himselfe, by vertue of this acte, to the sayde Justices of Oyer and Determiner, or to the sayd Justices of Assise, at euery of the sayde open and generall Sessions to be holden in any place within his Diocesse, for and to the inquirie, hearing, and determining of the offences aforesayd.

Prouided also, and be it enacted by the authoritie aforesayd, that the bookes concerning the sayd seruices, shall at the costs and charges of the Parishioners of euery Parish and Cathedrall Church, bee attained and gotten before the sayde feast of the Natiuitie of Saint Iohn Baptist next following: and that all such Parishes and Cathedrall Churches, or other places where the sayd bookes shall be attained and gotten before the sayde feast of the Natiuitie of S. Iohn Baptist, shall within three weekes next after the sayd bookes so attained and gotten, vse the sayd seruice, and put the same in vre according to this Act.

And be it further enacted by the authoritie aforesayd, that no person or persons shall be at any time hereafter impeached, or otherwise molested, of or for any of the offences aboue mentioned, hereafter to bee committed or done contrary to this acte, vnlesse hee or they so offending, bee thereof indited at the nert generall Sessions to bee holden before any such Justices of Oyer and Determiner, or Justices of Assise, next after any offence committed or done, contrary to the tenor of this acte.

Prouided alwayes, and be it ordeined and enacted by the authoritie aforesayd, that all and singuler Lordes of the Parliament, for the third offence aboue mentioned, shall be tried by their Peeres.

Prouided also and be it ordeined and enacted by the authority aforesayd, that the Maior of London, and all other Maiors, Bailifs, and other head officers, of all, and singuler Cities, Boroughes and Townes corporate, within this Realme, Wales, and the Marches of the same, to the which Justices of Assise do not commonly repaire, shal haue ful power and authoritie by vertue of this acte, to inquire, heare, and determine the offences aboueSayd, and euery of them, yeerely within fifteene dayes after the feasts of Easter and S. Michael the Archangel, in like maner and forme as Justices of Assise, and Oyer and Determiner may doe.

Prouided alwayes, and be it ordeined and enacted by the authoritie aforesayde, that all and singuler Archbishops and Bishops, and euery of their Chancellours, Commissaries, Archdeacons, and other Ordinaries, hauing any peculiar Ecclesiasticall iurisdiction, shall haue full power and authoritie by vertue of this acte, as well to inquire in their visitation, synods, or elsewhere within their iurisdiction, at any other time and place,

to take accusations and informations of all and euery the things aboue mentioned, done, committed or perpetrated within the limites of their iurisdiction and authoritie, and to punish the same by admonition, excommunication, sequestration, or depriuation, or other Censures and processes, in like forme as heretofore hath bene vsed in like cases by the Queenes Ecclesiasticall lawes.

Prouided alwayes, & be it enacted, that whatsoeuer person offending in the premisses, shal for the first offence receiue punishment of the Ordinarie, hauing a testimoniall thereof vnder the said Ordinaries seale, shall not for the same offence eftsoones be conuicted before the Justices: and likewise, receiuing for the said first offence punishment by the Justices, hee shall not for the same offence eftsoones receiue punishment of the Ordinarie: any thing conteined in this acte to the contrary, notwithstanding.

Prouided alwayes, & be it enacted, that such ornaments of the Church, and of the ministers thereof, shall be reteined, and be in vse, as was in this Church of England by the authoritie of Parliament in the second yeere of the reigne of King Edward the first, vntill other order shall bee therein taken by authoritie of the Queenes Maiestie, with the aduise of her Commissioners, appointed and authorized vnder the great seale of England, for causes Ecclesiastical, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or rites of the Church, by the misusing of the orders appointed in this booke: the Queenes maiestie may by the like aduise of the sayd Commissioners, or Metropolitane, ordeine and publish such further Ceremonies or rites, as may be most for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Christes holy mysteries and Sacraments.

And be it further enacted by the authoritie aforesayd, that all lawes, statutes and ordinances, wherein or whereby any other seruice, administration of Sacraments, or Common prayer is limited, established, or set foorth to be vsed within this Realme, or any other the Queenes Dominions and Countreys, shall from henceforth vtterly be void, and of none effect.

(*,*)

The Preface.



THere was neuer any thing by the wit of man ſo well deuiſed, or ſo ſure eſtabliſhed, which in continuance of time hath not bene corrupted: as among other things, it may plainely appeare by the common prayers in the Church, commonly called Diuine Seruice. The firſt original & ground wherof, if a man would ſearch out by the ancient Fathers, he ſhal find that the ſame was not ordained but of a good purpoſe, and for a great aduancement of godlines. For they ſo ordered the matter, that all the whole Bible (or the greateſt part thereof) ſhould be read ouer once euery yeere, intending thereby that the Clergie, and ſpecially ſuch as were Miniſters of the Congregation, ſhould (by often reading and meditation of Gods word) be ſtirred vp to godlineſſe themſelues, and be more able to exhort other by wholeſome doctrine, and to confute them that were aduerſaries to the trueth. And further, that the people (by dayly hearing of holy ſcripture read in the Church) ſhould continually profite more and more in the knowledge of God, and be the more inflamed with the loue of his true religion. But theſe many yeres paſſed, this godly and decent order of the ancient Fathers hath beene ſo altered, broken, and neglected, by planting in vncertaine Stories, Legends, Reſponds, Verſes, vaine Repetitions, Commemorations, and Synodals, that commonly when any booke of the Bible was begunne, before three or foure chapters were read out, all the reſt were vnread. And in this ſort the booke of Eſai was begun in Aduent, & the booke of Geneſis in Septuageſima: but they were onely begun, and neuer read through. After like ſort were other bookes of holy Scripture vſed. And moreouer, whereas Saint Paul would haue ſuch language ſpoken to the people in the Church, as they might vnderſtand, and haue profit by hearing the ſame: the ſeruice in this Church of England, theſe many yeeres, hath beene read in Latine to the people, which they vnderſtood not: ſo that they haue heard with their eares onely, and their heart, ſpirit, and minde haue not beene edified thereby. And furthermore, notwithſtanding that the ancient Fathers haue diuided the Pſalmes into ſeuen portions, whereof euery one was called a Nocturne: now of late time a few of them haue bene dayly ſayd, and oft repeated, and the reſt vtterly omitted. Moreouer, the number and hardneſſe of the rules called the Pie, and the manifolde changings of the ſeruice, was the cauſe, that to turne the booke onely was ſo hard and intricate a matter, that many times there was more buſineſſe to finde out what ſhould be read, then to reade it when it was found out.

Theſe inconueniences therefore conſidered, here is ſet foorth ſuch an order, whereby the ſame ſhall be redreſſed. And for a readineſſe in this matter,

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here is drawen out a Kalender for that purpoſe,which is plaine and eaſie to be vnderſtanded,wherein (ſo much as may be) the reading of holy Scriptures is ſo ſet foorth, that all things ſhall bee done in order, without breaking one piece from another. For this cauſe wee cut off Anthemes, Reſponds, Inuitatories, and ſuch like things as did breake the continuall courſe of the reading of the Scripture. Yet becauſe there is no remedie, but that of neceſſitie there muſt bee ſome rules: therefore certaine rules are here ſet foorth, which as they bee fewe in number, ſo they bee plaine and eaſie to bee vnderſtanded. So that here you haue an order for prayer (as touching the reading of holy Scripture) much agreeable to the minde and purpoſe of the olde fathers, and a great deale more profitable and commodious then that which of late was vſed. It is more profitable, becauſe here are left out many things, whereof ſome be vntrue, ſome vncertaine, ſome vaine and ſuperſtitious, and is ordeined nothing to bee read, but the very pure worde of God, the holy Scriptures, or that which is euidently grounded vpon the ſame, and that in ſuch a language & order,as is moſt eaſie & plaine for the vnderſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortnes thereof,and for the plainneſſe of the order,and for that the rules be fewe and eaſie. Furthermore, by this order the Curates ſhall neede none other bookes for their publike ſeruice,but this booke and the Bible. By the meanes whereof,the people ſhall not bee at ſo great charges for bookes, as in times paſt they haue bene.

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And where heretofore there hath bene great diuerſitie in ſaying,& ſinging in Churches within this Realme,ſome following Salisburie vſe, ſome Hereford vſe,and ſome the vſe of Bangor,ſome of Yorke,ſome of Lincolne: Now from henceforth all the whole realme ſhall haue but one vſe. And if any will iudge this way more painefull, becauſe that all things muſt bee read vpon the booke,whereas before,by the reaſon of ſo often repetition they could ſay many things by heart: if thoſe men will weigh their labour, with the profite and knowledge which dayly they ſhall obtaine by reading vpon the booke, they will not refuſe the paine,in conſideration of the great profite that ſhal enſue thereof.

and 1572

And foraſmuch as nothing can almoſt be ſo plainely ſet foorth,but doubts may riſe in the vſe and practiſing of the ſame: to appeaſe all ſuch diuerſitie (if any ariſe) and for the reſolution of all doubts concerning the maner howe to vnderſtand,do,and execute the things contained in this Booke: The parties that ſo doubt, or diuerſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſſe, who by his diſcretion ſhall take order for the quieting aud appeaſing of the ſame, ſo that the ſame order bee not contrary to any thing conteined in this booke. And if the Biſhop of the Dioceſſe bee in doubt,then he may ſend for the reſolution thereof vnto the Archbiſhop.

1596

Though it be appointed in the afore written Preface, that all things ſhall bee read and ſung in the Church in the Engliſh tongue, to the ende that the Congregation may be thereby edified: yet it is not meant, but when men ſay

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Morning and Euening prayer priuately, they may ſay the ſame in any language that they themſelues doe vnderſtand.

And all Prieſts and Deacons ſhall be bound to ſay daily the Morning and Euening prayer, either priuately or openly, except they be let by preaching, ſtudying of diuinitie, or by ſome other vrgent cauſe. 1572

And the Curate that miniſtreth in euery pariſh Church or Chappel, being at home, and not being otherwiſe reaſonably letted, ſhall ſay the ſame in the Pariſh Church or Chappell where he miniſtreth, and ſhall toll a bell thereto, a conuenient time before he beginne, that ſuch as be diſpoſed, may come to heare Gods word, and to pray with him.

Of

Of Ceremonies, vvhy ſome be abolished, and ſome reteined.

IF ſuch Ceremonies as be vſed in the Church, and haue had their beginning by the inſtitution of man: ſome at the firſt were of godly intent and purpoſe deuiſed, and yet at length turned to vanitie and ſuperſtition: ſome entred into the Church by vndiſcreete deuotion, and ſuch a zeale as was without knowledge, and for becauſe they were winked at in the beginning, they grewe dayly to more and more abuſes, which not onely for their vnprofitablenelle, but alſo becauſe they haue much blinded the people, and obſcured the glory of God, are worthy to bee cut away, and cleane reiected. Other there bee, which although they haue bene deuiſed by man, yet it is thought good to reſerue them ſtill, as well for a decent order in the Church (for the which they were firſt deuiſed) as becauſe they pertaine to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred. And although the keeping or omitting of a Ceremonie, in it ſelfe conſidered, is but a ſmall thing: yet the wilful and contemptuous tranſgreſſion and breaking of a common order and diſcipline, is no ſmall offence before God.

Let all things be done among you, ſaith S. Paul, in a ſeemely and due order. The appointment of the which order, pertaineth not to priuate men: therefore no man ought to take in hand, nor preſume to appoint or alter any publike or common order in Chriſtes Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are ſo diuers, that ſome thinke it a great matter of conſcience, to depart from a piece of the leaſt of their Ceremonies, they bee ſo addicted to their olde cuſtomes: and againe on the other ſide, ſome be ſo new fangled, that they would innouate all things, and ſo deſpiſe the olde, that nothing can like them but that is new: it was thought expedient, not ſo much to haue reſpect how to pleaſe & ſatiſfie either of theſe parties, as howe to pleaſe God, and profite them both. And yet leaſt any man ſhould be offended, whome good reaſon might ſatiſfie, here bee certaine cauſes rendred, why ſome of the accuſtomed Ceremonies bee put away, and ſome reteyned and kept ſtill.

Some are put away, becauſe the great exceſſe and multitude of them hath ſo increaſed in theſe latter dayes, that the burthen of them was intolerable, whereof S. Auguſtine in his time complained, that they were growen to ſuch a number, that the ſtate of Chriſtian people was in worſe caſe, concerning that matter, then were the Jewes. And he counſelled, that ſuch yoke and burthen ſhould be taken away, as time would ſerue quietly to doe it.

But what would S. Auguſtine haue ſaid, if he had ſeene ỹ ceremonies of late daies vſed among vs? wherunto the multitude vſed in his time was not to be compared. This our exceſſiue multitude of Ceremonies

monies was so great, and many of them so darke, that they did more confound and darken, then declare and set foorth Christes benefits vnto vs.

And besides this, Christes Gospell is not a ceremoniall lawe (as much of Moses law was) but it is a religion to serue God, not in bondage of the figure or shadow, but in the freedome of the spirit, being content onely with those ceremonies, which doe serue to a decent order, and godly discipline, and such as be apt to stirre vp the dull minde of man to the remembrance of his duety to God, by some notable and speciall signification, whereby he might be edifyed.

Furthermore, the most waighty cause of the abolishment of certaine ceremonies was, that they were so farre abused, partly by the superstitious blindnesse of the rude and vnlearned, and partly by the vnsatiable auarice of such as sought more their owne lucre, then the glory of God, that the abuses could not well bee taken away, the thing remaining still. But nowe as concerning those persons, which peraduenture will be offended, for that some of the old ceremonies are retained stil: if they cõsider, that without some ceremonies it is not possible to keepe any order, or quiet discipline in the Church, they shall easily perceiue iust cause to reforme their iudgements. And if they thinke much that any of the old doe remaine, and would rather haue all deuised anew: then such men graunting some ceremonies conuenient to be had, surely where the olde may bee well vsed, there they cannot reasonably reprooue the olde, onely for their age, without bewraying of their owne folly. For in such a case, they ought rather to haue reuerence vnto them, for their antiquitie, if they wil declare thẽselues to be more studious of vnitie & concord, then of *innouations & new fanglenes, which* (as much as may be, with the true setting forth of Christes Religion) is alwayes to be eschewed. Furthermore, such shall haue no iust cause with the ceremonies reserued to bee offended. For as those bee taken away which were most abused, and did burden mens consciences without any cause: so the other that remaine are retained for a discipline and order, which (vpon iust causes) may be altered and changed, and therefore are not to be esteemed equall with Gods law. And moreouer they be neither darke nor dumbe ceremonies, but are so set forth, that euery man may vnderstand what they doe meane, and to what vse they doe serue. So that it is not like, that they in time to come, should be abused as other haue bene. And in these our doings we condemne no other nations, nor prescribe any thing, but to our owne people onely. For we thinke it conuenient, that euery countrey should vse such ceremonies, as they shal thinke best to the setting foorth of Gods honour and glory, and to the reducing of the people to a most perfect and godly liuing, without error or superstition: And that they should put away other things, which from time to time they perceiue to be most abused, as in mens ordinances it often chanceth diuerslie, in diuers countreys.

The

The Table and Kalender ex-

preſsing the order of Pſalmes and Leſſons to be ſaid at Morning and Euening prayer throughout the yeere except certaine proper Feaſtes, as the rules following more plainely declare.

The order how the Pſalter is appoin- ted to be read.



THE Pſalter ſhall bee read through once euery Moneth. And becauſe that ſome Moneths bee longer then ſome other bee, it is thought good to make them euen by this meanes.

To euery Moneth ſhall bee appointed (as concerning this purpoſe) iuſt xxx. dayes.

And becauſe Ianuarie and March haue one day aboue the ſaid number, and Februarie, which is placed betweene them both, hath onely xxviij. dayes: Februarie ſhall borow of either of the Moneths (of Ianuary and March) one day: And ſo the Pſalter which ſhall be read in Februarie, muſt beginne at the laſt day of Ianuarie, and ende the firſt day of March.

And whereas May, Iuly, Auguſt, October, and December haue xxxj. dayes a piece. It is ordered that the Pſalmes ſhall be read the laſt day of the ſaid Moneths, which were read the day before, ſo that the Pſalter may begin againe the firſt day of the next Moneth enſuing.

Now to know what Pſalmes ſhall be read euery day: Looke in the Kalender the number that is appointed for the Pſalmes, and then finde the ſame number in this Table, and vpon that number you ſhall ſee what Pſalmes ſhalbe ſaid at Morning & Euening prayer.

And where the Cxix. Pſalme is deuided into xxij. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not bee read aboue foure or fiue of the ſaid portions, as you ſhall perceiue to be noted in this Table following.

And here is alſo to bee noted, that in this Table, and in all other partes of the ſeruice where any Pſalmes are appointed, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalme, vnto the Cxlviij. Pſalme (following the diuiſion of the Hebrues) doeth varie in numbers from the common Latine tranſlation.

The order hovv the reſt of holy Scripture (beſide the Pſalter) is appointed to be read.

THE old Teſtament is appointed for the firſt leſſons at Morning and Euening prayer, and ſhall bee read through euery yeere once, except certaine Bookes and Chapters, which be leaſt edifying, and might beſt be ſpared, and therefore are left vnread.

The Newe Teſtament is apointed for the ſecond Leſſons at morning and Euening prayer, and ſhal be read ouer orderly euery yeere thriſe, beſides the Epiſtles and Goſpels: except the Apocalypſe, out of the which there bee onely certaine Leſſons appointed vpon diuers proper Feaſtes.

And to know what Leſſons ſhalbe read euery day, finde the day of the Moneth in the Kalender following, & there ye ſhal perceiue the Books and Chapters that ſhall be read for the Leſſons both at *Morning* and *Euening* prayer.

And here is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appointed for the Sundayes, or for any Feaſt, moueable or vnmoueable: then the Pſalmes and Leſſons appointed in the Kalender, ſhall be omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel, appointed for the Sunday, ſhall ſerue all the weeke after, except there fall ſome Feaſt that hath his proper.

When the yeeres of our Lorde may be deuided into foure euen partes, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the xxiij. day of Februarie, ſhall be read againe the day following, except it be Sunday, which hath proper Leſſons of the Olde Teſtament, appointed in the Table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed, there ye muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how farre ſhall bee read, there ſhall you read to the end of the Chapter.

Item ſo oft as the firſt Chapter of Saint Matthew is read either for Leſſon or Goſpel, ye ſhall beginne the ſame at (**The birth of Jeſus Chriſt was on this wiſe, &c.**) And the third Chapter of Saint Lukes Goſpel, ſhalbe read vnto, **So that he was ſuppoſed to be the ſonne of Joſeph, &c.**

Proper Leſſons to be read for the

firſt Leſſons, both at Morning and Euening prayer,
on the Sundayes throughout the yeere, and for
ſome alſo the ſecond Leſſons.

Sundayes of Aduent.	Mattens.	Euenſong.
The firſt.	Eſai.i.	Eſai.ii.
ii	v	xxiii
iii	xxv	xxvi
iiii	xxx	xxxii
Sundayes after Chriſtmas.		
The firſt.	xxxvii	xxxviii
ii	xli	xliii
Sundayes after the Epiphanie.		
The firſt	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii
Septuageſima.	Gene.i.	Gen.ii.
Sexageſima.	iii	vi
Quinquageſima.	ix	xii

Lent.	Mattens.	Euenſong.
i. Sunday.	Gene.xix.	Gene.xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod.iii	Exod.v.
vi	ix	x
Eaſter day.		
i. Leſſon.	Exod.xii	Exod.xiiii
ii. Leſſon.	Rom.vi.	Act.ii
Sundayes after Eaſter.		
i. Sunday.	Num.xvi	Nume.xxii
ii	xxiii.	xxv
iii	Deut.iiii	Deut.v
iiii	vi	vii
v	viii	ix
Sunday after Aſcenſion day.	Deut.xii.	Deut.xiii
Whitſunday.		
i. Leſſon.	Deut.xvi	wiſdome i.
ii. Leſſon.	Act.x Then Peter opened his mouth, &c.	Actes xix. It fortuned that while Apollo was at Corin. &c. (vnto) After theſe things.

¶Trinitie Sunday.	Mattens.	Euenſong.
i.Leſſon.	Gene.xviii.	Joſuah.i.
ii.Leſſon.	Mat.iii.	
Sundayes after Trinitie.		
Firſt.	Joſuah x.	Joſuah xxiii.
ii	Judg.iiii.	Judg.v.
iii	i.King.ii.	i.King.iii.
iiii	xii	xiii
v	xv	xvii
vi	ii.King.xii.	ii.King.xxi.
vii	xxii.	xxiiii
viii	iii.King.xiii.	iii.King.xvii.
ix	xviii.	xix
x	xxi.	xxii
xi	iiii.King.v.	iiii.Kin.ix.
xii	x.	xviii
xiii	xix	xxiii
xiiii	Jerem.v.	Jerem.xxii.
xv	xxxv	xxxvi.
xvi	Ezech.ii.	Ezech.xiiii.
xvii	xvi	xviii
xviii	xx	xxiiii
xix	Dan.iii.	Daniel.vi.
xx	Joel.ii.	Miche.vi.

Sundayes after Trinitie.	Mattens.	Euenſong.
xxi	Abacuc ii.	Pzouerb.i.
xxii	Pzouerb.ii.	Pzouerb.iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

Leſſons proper for holy dayes.

	Mattens.	Euenſong.
S.Andzew.	Pzouerb.xx.	Pzou.xxi.
S.Thomas the Apoſtle.	xxiii.	xxiiii.
Natiuitie of Chziſt.		
i. Leſſon.	Eſai.ix.	Eſai.vii. God ſpake once againe to Achas,&c.
ii.Leſſon.	Luke ii. (vnto) And vnto men good will.	Titus iii. The kindeneſſe and loue,&c.
S.Steuen.		
i.Leſſon.	Pzou.xxviii.	Eccleſ.iiii.
ii.Leſſon.	Acts vi. & vii. Steuen full of faith and power,&c. (vnto) And when forty yeeres,&c.	Acts vii. And when xl.yeres were expired, there appeared vnto Moſes, &c. (vnto) Steuen full of the holy Ghoſt.&c.

	Mattens.	Euensong.
S. Iohn.		
i. Lesson.	Eccles. v.	Eccles. vi.
ii. Lesson.	Apocalyp. i.	Apoc. xxii.
Innocents day.	Jerem. xxxi. (vnto) Moreouer I heard Ephraim.	Wisedome. i.
Circumcisiõ.		
i. Lesson.	Genesis xvii.	Deu. x. (vnto) And now Isr.
ii. Lesson.	Roman. ii.	Colos. ii.
Epiphanie.		
i Lesson.	Esai. xl.	Esai. xlix.
ii. Lesson.	Luke iii. (vnto) So that he was supposed to be the sonne of Joseph.	Iohn ii. (vnto) After this hee went to Capernaum.
Conuersion of S. Paul		
i. Lesson.	Wisdome. v.	Wisdome. vi.
ii. Lesson.	Acts. xxii. (vnto) They heard him.	Act. xxvi.
Purification of the Virgin Marie.	Wisdome. ix.	Wisdome. xii.
S. Matthias	Wisdome. xix.	Eccle. i.
Annuncia-tion of our Lady.	Eccle. ii.	Eccle. iii.
Wednesday afore Easter.	Osee. xiii.	Osee. xiiii.
Thursday afore Easter.	Daniel. ix.	Jerem. xxxi.
Good Friday.	Genes. xxii.	Esai. liii.
Easter Euen.	Zacha. ix.	Exod. xiii.

	Mattens.	Euensong.
Munday in Easter weeke.		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Matth. xxviii	Actes. iii.
Tuesday in Easter weeke.		
i. Lesson.	Exod. xx.	Exod. xxxii.
ii. Lesson.	Luke xxiiii. (vnto) And behold two of them.	i. Cor. xv.
S. Marke.	Eccle. iiii.	Eccle. v.
Philip and Jacob.	Eccle. vii.	Eccle. ix.
Ascension day.	Deut. x.	iiii. King. ii.
Munday in whitsun-weeke.		
i. Lesson.	Gen. xi. (vnto) These are the generations of Sem.	Num. xi. Gather vnto me 70. men &c. (vnto) Moses & the Elders returned.
ii. Lesson.	i. Cor. xii.	
Tuesday in whitsun-weeke.	i. King. xix. Dauid came to Samuel to Rama. &c.	Deut. xxx.
S. Barnabe.		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Act. xiiii.	Act. xv. (vnto) After certain dayes.
S. Joh. Bap.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Mat. xiii.	Matt. xiiii. (vnto) When Jesus heard.

	Mattens.	Euensong.
S Peter.		
i. Lesson.	Eccl.xv.	Eccl.xix.
ii. Lesson.	Act.iii.	Act. iiii.
S. James.	Eccl.xxi.	Eccl.xxii.
S. Bartholomew.	xxv	xxix.
S. Matthew.	xxxv	xxxviii.
S. Michael	xxxix.	xliiii.
S. Luke.	li.	Job.i.
Simon and Jude.		
i. Lesson.	Job.xxiiii. xxv.	xlii.
All Saints.		
i. Lesson.	Wisdom.iii. (vnto) Blessed is rather the barren.	Wisdome v. (vnto) His ielousie also.
ii. Lesson.	Heb.xi.xii. Saints by faith, (vnto) If ye indure chastening.	Apoca.xix. (vnto) And I sawe an angel stand.

Proper Psalmes on certaine dayes.

	Mattens.	Euensong.
Christmas day.	Psal. xix. xlv. lxxxv	lxxxix. Cx. Cxxxii.
Easter day.	ii lvii Cxi	Cxiii. Cxiiii. Cxviii.
Ascension day.	viii xv xxi	xxiiii. lxviii. Cviii.
Whitsunday.	xlv xlvii.	Ciiii. Cxlv.

3. 1561
X 1596

xLvii 1596
lxviii 1578
67 1581

The Table for the order of the

Pſalmes, to be ſayde at Morning and Euening prayer.

Dayes of the Moneth.	Pſalmes for Morning Prayer.	Pſalmes for Euening Prayer.
i	i.ii.iii.iiii.v.	vi.vii.viii.
ii	ix.x.xi.	xii.xiii.xiiii.
iii	xv.xvi.xvii.	xviii.
iiii	xix.xx.xxi.	xxii.xxiii.
v	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
vi	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
vii	xxxv.xxxvi.	xxxvii.
viii	xxxviii.xxxix.xl.	xli.xlii.xliii.
ix	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
x	l.li.lii.	liii.liiii.lv.
xi	lvi.lvii.lviii.	lix.lx.lxi.
xii	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
xiii	lxviii.	lxix.lxx.
xiiii	lxxi.lxii.	lxxiii.lxxiiii.
xv	lxxv.lxxvi.lxxvii.	lxxviii.
xvi	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
xvii	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
xviii	xc.xci.xcii.	xciii.xciiii.
xix	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
xx	cii.ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii.cix.
xxiii	cx.cxi.cxii.cxiii.	cxiiii.cxv.
xxiiii	cxvi.cxvii.cxviii.	cxix. Inde iiii.
xxv	Inde v.	Inde iiii.
xxvi	Inde v.	Inde iiii.
xxvii	cxx.cxxi.cxxii.cxxiii.cxxiiii.cxxv	cxxvi.cxxvii.128.129.130.131.
xxviii	cxxvii.cxxviii.cxxix.cxxx.	cxxxi.cxxxii.cxxxiii.
xxix	cxxxiv.cxl.cxli.	cxlii.cxliii.
xxx	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl.

1561

To finde Ealter for euer.

Golden number.

	A	B	C	D	E	F	G
i	Aprll.ix.	x	xi	xii	vi	vii	viii
ii	March.xxvi.	xxvii	xxviii	xxix	xxx	xxxi	Aprll.i.
iii	Aprll.xvi.	xvii	xviii	xix	xx	xxiii	xb
iiii	Aprll.ix.	iii	iiii	v	vi	vii	viii
v	March.xxvi.	xxvii	xxviii	xxix	xxiii	xxiiii	xxb
vi	Aprll.xvi.	xvii	xi	xii	xiii	xiiii	xb
vii	Aprll.ii.	iii	iiii	v	vi	March.31.	Aprll.i.
viii	Aprll.xxiii.	xxiiii	xxb	xix	xx	xxi	xxii
ix	Aprll.ix.	x	xi	xii	xiii	xiiii	viii
x	Aprll.ii.	iii	March.28.	xxix	xxx	xxxi	Aprll.i.
xi	Aprll.xvi.	xvii	xviii	xix	xx	xxi	xxii
xii	Aprll.ix.	x	xi	v	vi	vii	viii
xiii	March.xxvi.	xxvii	xxviii	xxix	xxx	xxxi	xxb
xiiii	Aprll.xvi.	xvii	xviii	xix	xiii	xiiii	xb
xv	Aprll.ii.	iii	iiii	v	vi	vii	viii
xvi	March.xxvi.	xxvii	xxviii	xxii	xxiii	xxiiii	xxb
xvii	Aprll.xvi.	x	xi	xii	xiii	xiiii	xb
xviii	Aprll.ii.	iii	iiii	v	March.30.	xxxi	Aprll.i.
xix	Aprll.xxiii.	xxiiii	xviii	xix	xx	xxi	xxii

¶ when ye haue found the Sunday letter in the vppermoſt line, guide your eye downeward from the ſame, till ye come right ouer againſt the prime, & there is ſhewed both what moneth & what day of the moneth Eaſter falleth that yere.

[verso] reversed in pe- binding

An Almanacke.

The yeeres of our Lord.	The Golden number.	Dominicall letter.	Septuagesima.	The firſt day of Lent.	Eaſter day.	Rogation weeke.	Aſcenſion day.	Whitſunday.	Aduent Sunday.
1580	iiii	C B	31. Ianua.	17. Febru.	2. Aprii.	ir. Mai.	xii. Mai.	xxii. Mai.	27. Noue.
1581	v	A	22	8	26. March.	i	iiii	xiii	3. Decemb.
1582	vi	G	11. Febru.	28	15. Aprii.	xxi	xxiiii	iii	ii
1583	vii	F	27. Ianu.	13	31. March.	vi	ix	19. Mai.	i
1584	viii	E D	16. Feb.	3. March.	19. Apru.	xxv	xxvii	7. Iunii.	29. Nouem.
1585	ix	C	7	24. Febru.	11	xvii	xx	30. Mai.	xxviii
1586	x	B	30. Ianu.	16	3	ix	xii	xxii	xxvii
1587	xi	A	12. Feb.	1. March.	16	xxii	xv	4. Iunii.	2. Decemb.
1588	xii	F	4	21. Febru.	7	xiii	xvi	26. Mai.	i
1589	xiii	E	26. Ianu.	12	30. March.	v	viii	xviii	30. Nouem.
1590	xiiii	D	15. Feb.	4. March.	19. Apii.	xxv	xxviii	7. Iunii.	xxix
1591	xv	C	31. Ianu.	17. Februa.	4	x	xiii	23. Mai.	xxviii
1592	xvi	B A	23	9	26. March.	i	iiii	xiii	3. Decemb
1593	xvii	G	11. Feb.	28	15. Apii.	xxi	xxiiii	2. Iunii.	ii
1594	xviii	F	27. Ianu.	13	31. March.	vi	ix	19. Mai.	i
1595	xix	E	16. Feb.	5. March.	20. Aprii.	xxvi	xxix	8. Iunii.	30. Noue.
1596	i	D C	8	25. Februa.	11	xvii	xx	30. Mai.	xxviii
1597	ii	B	23. Ianu.	9	27. March.	ii	v	xv	xxvii
1598	iii	A	12. Feb.	1. March.	16. Aprii.	xxii	xxv	4. Iunii.	3. Decemb.
1599	iiii	G	4	21. Februa.	8	xiii	xvii	27. Mai.	ii
1600	v	F E	20. Ianu.	6	23. March.	28. Aprii.	i	xi	30. Nouem.
1601	vi	D	8. Febru.	25	12. Aprii.	18. Mai.	xxi	xxxi	xxix
1602	vii	C	31. Ianu.	17	4	x	xiii	xxiii	xxviii
1603	viii	B	20. Feb.	9. March.	24	xxx	2. Iunii.	12. Iunii.	xxvii
1604	ix	A G	5	22. Februa.	8	xiii	17. Mai.	27. Mai.	2. Decemb.
1605	x	F	27. Ianu.	13	31. March.	vi	ix	xix	i
1606	xi	E	16. Feb.	5. March.	20. Aprii.	xxvi	xxix	8. Iunii.	30. Nouem.
1607	xii	D	1	18. Febru.	5	xi	xiii	24. Mai.	xxix
1608	xiii	C B	24. Ian.	10	27. March.	ii	v	xv	xxvii
1609	xiiii	A	12. Feb.	1. March.	16. Aprii.	xxii	xxv	4. Iunii.	3. Decemb.
1610	xv	G	4	21. Februa.	8	xiiii	xvii	27. Mai.	ii
1611	xvi	F	20. Ianu.	6	24. March.	29. Aprii.	ii	xii	i

Note that the ſupputation of the yeere of our Lord, in the Church of England, beginneth the xxv. day of March, the ſame day ſuppoſed to be the firſt day vpon which the worlde was created, and the day when Chriſt was conceiued in the wombe of the Virgin Marie.

Ianuarie hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 7. min. 34. / 4. min. 26. }

							Pſalmes.	Morning prayer.		Euening prayer.	
								1. Leſſon	2. Leſſon.	1. Leſſon	2. Leſſon.
xix	1	A	Kalend.		Circumciſion.	i		Gen. 17.	Rom. ii.	Deut. x.	Coloſ. ii.
viii	2	d	iiii	No.		ii		Gene. i.	Matt. i.	Gene. ii.	Rom. i.
	3	e	iii	No.		iii		iii	ii	iiii	ii
viii	4	f	pꝛid.	No.		iiii		v	iii	vi	iii
	5	g	Nonas.			v		vii	iiii	viii	iiii
	6	A	viii	Id.	Epiphanie.	vi		Eſai. ix.	Luk. iii.	Eſa. xlix.	John ii.
xiii	7	b	vii	Id.		vii		Gen. ix.	Matt. v.	Gen. xii.	Rom. v.
ii	8	c	vi	Id.	Lucian.	viii		xiii	vi	xiiii	vi
	9	d	v	Id.		ix		xv	vii	xvi	vii
x	10	e	iiii	Id.	Sol in	x		xvii	viii	xviii	viii
	11	f	iii	Id.		xi		xix	ix	xx	ix
xviii	12	g	pꝛid.	Id.	Sol in Aquario.	xii		xxi	x	xxii	x
vii	13	A	Idus.		Hyllarii.	xiii		xxiii	xi	xxiiii	xi
	14	b	xix	kl.	Februarii.	xiiii		xxv	xii	xxvi	xii
xv	15	c	xviii	kl.		xv		xxvii	xiii	xxviii	xiii
iiii	16	d	xvii	kl.		xvi		xxix	xiiii	xxx	xiiii
	17	e	xvi	kl.		xvii		xxxi	xv	xxxii	xv
xii	18	f	xv	kl.	Piſca.	xviii		xxxiii	xvi	xxxiiii	xvi
i	19	g	xiiii	kl.		xix		xxxv	xvii	xxxvii	i. Cor. i.
	20	A	xiii	kl.	Fabian.	xx		xxxviii	xviii	xxxix	ii
ix	21	b	xii	kl.	Agnes.	xxi		xl	xix	xli	iii
	22	c	xi	kl.	Vincent.	xxii		xlii	xx	xliii	iiii
xvii	23	d	x	kl.		xxiii		xliiii	xxi	xlv	v
vi	24	e	ix	kl.		xxiiii		xlvi	xxii	xlvii	vi
	25	f	viii	kl.	Conuer. Paul.	xxv		Wiſd. v.	Acts 22.	Wiſd. vi.	Acts 26.
xiiii	26	g	vii	kl.		xxvi		Gen. 48.	Mat. 22.	Gen. 49.	i. Cor. vii.
iii	27	A	vi	kl.		xxvii		I	xxiiii	Exod. i.	viii
	28	b	v	kl.		xxviii		Exod. ii.	xxv	iii	ix
xi	29	c	iiii	kl.		xxix		iiii	xxvi	v	x
xix	30	d	iii	kl.		xxx		vii	xxvii	viii	xi
viii	31	e	pꝛid.	kl.		i		ix	xxviii	x	xii

Februarie hath xxviij. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 7. min. 15. / 4. min. 45. }

							Pſalmes.	Morning prayer.		Euening prayer.	
								1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
	1	D	Kalend.		Faſt		ii	Exod. xi.	Mark. i.	Exo. xii	1. Cor. xiii.
xv	2	C	iiii	No.	Purifi. of Ma.		iii	Miſc. ix.	ii	Miſc. xii.	xiiii
b	3	f	iii	No.	Blaiſi.		iiii	Exo. xiii.	iii	Exo. 14.	xv
	4	g	prid.	No.			v	xv	iiii	xvi	xvi
xiii	5	A	Nonas		Agathe.		vi	xvii	v	xviii	ii. Cor. i.
ii	6	b	viii	Id.			vii	xix	vi	xx	ii
	7	c	vii	Id.			viii	xxi	vii	xxii	iii
E	8	d	vi	Id.			ix	xxiii	viii	xxiiii	iiii
	9	e	v	Id.			x	xxxii	ix	xxxiii	v
xviii	10	f	iiii	Id.			xi	xxxiiii	x	Leu. 18.	vi
vii	11	g	iii	Id.	Sol in Piſcibus.		xii	Leu. xix.	xi	xx	vii
	12	A	prid.	Id.			xiii	xxvi	xii	Num. xi.	viii
xv	13	B	Idus				xiiii	Nū. xii.	xiii	xiii	ix
iiii	14	C	xvi	kl.	Valentine.		xv	xiiii	xiiii	xvi	x
	15	D	xv	kl.	Marcii.		xvi	xvii	xv	xx	xi
xii	16	e	xiiii	kl.			xvii	xxi	xvi	xxii	xii
i	17	f	xiii	kl.			xviii	xxiii	Lu. di. i.	xxiiii	xiii
	18	g	xii	kl.			xix	xxv	di. i.	xxvii	Gal. i.
ii	19	A	xi	kl.			xx	xxx	ii	xxxi	ii
	20	b	x	kl.			xxi	xxxii	iii	xxxv	iii
xviii	21	C	ix	kl.			xxii	xxxvi	iiii	Deut. i.	iiii
vi	22	D	viii	kl.			xxiii	Deut. ii.	v	iii	v
	23	e	vii	kl.	Faſt.		xxiiii	iiii	vi	v	vi
xiiii	24	f	vi	kl.	S. Matthias		xxv	Wild. xix	vii	Eccle. i.	Ephe. i.
iii	25	g	v	kl.			xxvi	Deut. vi	viii	Deu. viii.	ii
	26	A	iiii	kl.			xxvii	viii	ix	ix	iii
xi	27	b	iii	kl.			xxviii	x	x	xi	iiii
	28	c	prid.	kl.			xxix	xii	xi	xv	v

March hath xxxj. dayes.

The Moone xxx.

Sunne { riſeth / falleth } houre { 6. min. 18. / 5. min. 42. }

						Pſalmes.	Morning prayer. 1. Leſſon.	Morning prayer. 2. Leſſon.	Euening prayer. 1. Leſſon.	Euening prayer. 2. Leſſon.
xix	1	d	Kalend.	Dauid.	xxx	Deu. 16.	Luk. xii.	Deu. 17.	Ephes. 6.
viii	2	e	vi. No.	Cedde.	i	xviii	xiii	xix	Phil. i.
	3	f	v No.		ii	xx	xiiii	xxi	ii
xvi	4	g	iiii No.		iii	xxii	xv	xxiiii	iii
v	5	A	iii No.		iiii	xxv	xvi	xxvi	iiii
	6	b	pꝛid. No.		v	xxvii	xvii	xxviii	Coloſ. i.
xiii	7	c	Nonas.	Perpetue.	vi	xxix	xviii	xxx	ii
ii	8	d	viii Id.		vii	xxxi	xix	xxxii	iii
	9	e	vii Id.		viii	xxxiii	xx	xxxiiii	iiii
x	10	f	vi Id.		ix	Joſhua i.	xxi	Joſhu ii.	i. Theſ. i.
	11	g	v Id.		x	iii	xxii	iiii	ii
xviii	12	A	iiii Id.	Gregozie.	xi	v	xxiii	vi	iii
vii	13	b	iii Id.	Sol in Ariete.	xii	vii	xxiiii	viii	iiii
	14	c	pꝛid. Id.		xiii	ix	John i.	x	v
xv	15	d	Idus.		xiiii	xxiii	ii	xxiiii	2. Theſ. i.
iiii	16	e	xvii kl.	Aprilis.	xv	Judg. i.	iii	Judg. ii.	ii
	17	f	xvi kl.		xvi	iii	iiii	iiii	iii
xii	18	g	xv kl.	Edward.	xvii	v	v	vi	i. Tim. i.
i	19	A	xiiii kl.		xviii	vii	vi	viii	ii. iii
	20	b	xiii kl.		xix	ix	vii	x	iiii
ix	21	c	xii kl.	Benedict.	xx	xi	viii	xii	v
	22	d	xi kl.		xxi	xiii	ix	xiiii	vi
xvii	23	e	x kl.		xxii	xv	x	xvi	ii. Tim. i.
vi	24	f	ix kl.	Init. reg. Ia. Fall	xxiii	xvii	xi	xviii	ii
	25	g	viii kl.	Annun. of Ma.	xxiiii	Eccle. ii.	xii	Eccle. iii.	iii
xiiii	26	A	vii kl.		xxv	Jud. xix.	xiii	Judg. xx	iiii
iii	27	b	vi kl.		xxvi	xxi	xiiii	Ruth i.	Titus i.
	28	c	v kl.		xxvii	Ruth ii.	xv	iii	ii. iii
xi	29	d	iiii kl.		xxviii	iiii	xvi	i. Sam. i.	Phile.
	30	e	iii kl.		xxix	i. Sam. ii	xvii	iii	Hebꝛe. i.
xix	31	f	pꝛid. kl.		xxx	iiii	xviii	v	ii

April hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 5. min. 15. / 6. min. 45. }

							Psalmes	Morning prayer.		Euening prayer.	
								1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
viii	1	g	Kalend.			i		1. King. 6.	Iob. 19.	1. King. 7.	Hebre. iii.
	2	a	iiii No.			ii		viii	xx	ix	iiii
	3	b	iii No.	Richard.		iii		x	xxi	xi	v
	4	c	prid. No.	Ambrose.		iiii		xii	Actes i.	xiii	vi
	5	d	Nonas.			v		xiiii	ii	xv	vii
ii	6	e	viii Id.			vi		xvi	iii	xvii	viii
	7	f	vii Id.			vii		xviii	iiii	xix	ix
	8	g	vi Id.			viii		xx	v	xxi	x
	9	a	v Id.			ix		xxii	vi	xxiii	xi
xviii	10	b	iiii Id.			x		xxiii	vii	xxv	xii
vii	11	c	iii Id.	Solin Tauro.		xi		xxvi	viii	xxvii	xiii
	12	d	pri. Id.			xii		xxviii	ix	xxix	Iames i.
xv	13	e	Idus.			xiii		xxx	x	xxxi	ii
iiii	14	f	xviii kl.	Vaii.		xiiii		ii. king. i.	xi	2. king. 2.	iii
	15	g	xvii kl.			xv		iii	xii	iiii	iiii
xii	16	a	xvi kl.			xvi		v	xiii	vi	v
i	17	b	xv kl.			xvii		vii	xiiii	viii	i. Pet. i.
	18	c	xiiii kl.			xviii		ix	xv	x	ii
ix	19	d	xiii kl.	Alphege.		xix		xi	xvi	xii	iii
	20	e	xii kl.			xx		xiii	xvii	xiiii	iiii
xvii	21	f	xi kl.			xxi		xv	xviii	xvi	v
vi	22	g	x kl.			xxii		xvii	xix	xviii	ii. Pet. i.
	23	a	ix kl.	S. George.		xxiii		xix	xx	xx	ii
xiiii	24	b	viii kl.			xxiiii		xxi	xxi	xxii	iii
iii	25	c	vii kl.	Marke Euang.		xxv		Eccl. iiii.	xxii	Eccli. v.	i. Iohn i.
	26	d	vi kl.			xxvi		2. kin. 22.	xxiii	2. kin. 24.	ii
xi	27	e	v kl.			xxvii		3. king. 1.	xxiiii	3. king. 2.	iii
	28	f	iiii kl.			xxviii		iii	xxv	iiii	iiii
xix	29	g	iii kl.			xxix		v	xxvi	vi	v
viii	30	a	pri. kl.			xxx		vii	xxvii	viii	2. 3. Ioh.

May hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { vi 4. min. 36. / vii 7. min. 24. }

						Pſalmes.	Morning prayer.		Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon
	1	b	Kalend.	Philip & Iacob.		i	Eccle. 7.	Acts. 8.	Eccle. ix.	Jude i.
xvi	2	c	vi	No.		ii	3. kin. 9.	xxviii	3. kin. x.	Rom. i.
o	3	d	v	No.	Inuc. of ỹ cros.	iii	xi	Matt. i.	xii	ii
	4	e	iiii	No.		iiii	xiii	ii	xiiii	iii
xiii	5	f	iii	No.		v	xv	iii	xvi	iiii
ii	6	g	prid.	No.	Iohn Euang.	vi	xvii	iiii	xviii	v
	7	A	Nonas.			vii	xix	v	xx	vi
x	8	b	viii	Id.		viii	xxi	vi	xxii	vii
xviii	9	c	vii	Id.		ix	4. king i.	vii	4. kin. 2.	viii
vii	10	d	vi	Id.		x	iii	viii	iiii	ix
	11	e	v	Id.		xi	v	ix	vi	x
	12	f	iiii	Id.	Sol in Gemini.	xii	vii	x	viii	xi
xv	13	g	iii	Id.		xiii	ix	xi	x	xii
iiii	14	A	prid.	Id.		xiiii	xi	xii	xii	xiii
	15	b	Idus			xv	xiii	xiii	xiiii	xiiii
xii	16	c	xvii	kl.	Junii.	xvi	xv	xiiii	xvi	xv
i	17	d	xvi	kl.		xvii	xvii	xv	xviii	xvi
	18	e	xv	kl.		xviii	xix	xvi	xx	i. Cor. i.
ix	19	f	xiiii	kl.	Dunstane.	xix	xxi	xvii	xxii	ii
	20	g	xiii	kl.		xx	xxiii	xviii	xxiiii	iii
xvii	21	A	xii	kl.		xxi	xxv	xix	i. Esd. 2.	iiii
vi	22	b	xi	kl.		xxii	1. Esd. 3	xx	iiii	v
	23	c	x	kl.		xxiii	v	xxi	vi	vi
xviii	24	d	ix	kl.		xxiiii	vii	xxii	ix	vii
iii	25	e	viii	kl		xxv	2. Esd. i.	xxiii	2. Esd. 2	viii
	26	f	vii	kl.	Augustine.	xxvi	iiii	xxiiii	v	ix
xi	27	g	vi	kl.		xxvii	vi	xxv	viii	x
	28	A	v	kl.		xxviii	ix	xxvi	x	xi
xix	29	b	iiii	kl.		xxix	xiii	xxvii	Esther i.	xii
viii	30	c	iii	kl.		xxx	Ester. 2.	xxviii	iii	xiii
xvi	31	d	prid.	kl.		xxx	iiii	Mark. i.	v	xiiii

☙ Iune hath xxx. dayes.

☙ The Moone xxix.

Sunne { riseth / falleth } houre { 3. min. 34. / 8. min. 26. }

						Psalmes	Morning prayer. 1. Lesson.	Morning prayer. 2. Lesson.	Euening prayer. 1. Lesson	Euening prayer. 2. Lesson.
b	1	e	Kalend.		i	Esther. 6	Mar. ii.	Esther 7.	i. Cor. xv.
	2	f	iiii No.		ii	viii	iii	ix	xvi
xiii	3	g	iii No.	Nicomede.	iii	Job i.	iiii	Job ii.	ii. Cor. i.
ii	4	a	prid. No.		iiii	iii	v	viii	ii
	5	b	Nonas.	Bonifface.	v	v	vi	vi	iii
x	6	c	viii Id.		vi	vii	vii	viii	iiii
xviii	7	d	vii Id.		vii	ix	viii	x	v
vii	8	e	vi Id.		viii	xi	ix	xii	vi
	9	f	v Id.		ix	xiii	x	xiiii	vii
	10	g	iiii Id.		x	xv	xi	xvi	viii
xv	11	a	iii Id.	Barnabe.	xi	Eccle. x.	Act. xiiii.	Eccl. xii.	Acts. xv.
iiii	12	b	prid. Id.	Solin Cancro.	xii	Job. 17. 18.	Mar. xii.	Job xix.	ii. Cor. ix.
	13	c	Idus.	Solsti. æstiuum.	xiii	xx	xiii	xxi	x
xii	14	d	xviii kl.	Iulii.	xiiii	xxii	xiiii	xxiii	xi
i	15	e	xvii kl.		xv	xxiiii. 25.	xv	xxvi. 27.	xii
	16	f	xvi kl.		xvi	xxviii	xvi	xxix	xiii
ix	17	g	xv kl.		xvii	xxx	Luke i.	xxxi	Galat. i.
	18	a	xiiii kl.		xviii	xxxii	ii	xxxiii	ii
xvii	19	b	xiii kl.	Nat. S. James	xix	xxxiiii	iii	xxxv	iii
vi	20	c	xii kl.	Edward.	xx	xxxvi	iiii	xxxvii	iiii
	21	d	xi kl.		xxi	xxxviii	v	xxxix	v
xxv	22	e	x kl.		xxii	xl	vi	xli	vi
iii	23	f	ix kl.	Fast.	xxiii	xlii	vii	Prou. i.	Ephe. i.
	24	g	viii kl.	Iohn Baptist	xxiiii	Mal. iii.	Mat. iii.	Mal. iiii	Mat. 14.
i	25	a	vii kl.		xxv	Prou. ii.	Luke 8.	Pro. iii.	Ephes. ii.
	26	b	vi kl.		xxvi	iiii	ix	v	iii
xix	27	c	v kl.		xxvii	vi	x	vii	iiii
	28	d	iiii kl.	Fast.	xxviii	viii	xi	ix	v
vii	29	e	iii kl.	S. Peter Apost	xxix	Eccl. xv.	Acts. iii.	Eccl. xix	Acts iiii.
xxi	30	f	prid. kl.		xxx	Pro. x.	Luk. xii.	Pro. xi.	Ephe. vi.

Iuly hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { iiij. min. 18. / 7. min. 42. }

							Pſalmes.	Morning prayer. 1.Leſſon.	Morning prayer. 2.Leſſon.	Euening prayer. 1.Leſſon.	Euening prayer. 2.Leſſon.
b	1	g	Kaleñ.	Viſita. of Mya.			Pſa. xii.	Luk. xiii	Pſa. xiii.	Phili.i.
	2	A	vi	No.		ii	xiiii	xiiii	xv	ii
viii	3	b	v	Pſa.	Warfm.	iii	xvi	xv	xvii	iii
ii	4	c	iiii	Pſa.		iiii	xviii	xvi	xix	iiii
	5	d	iii	No.		v	xx	xvii	xxi	Colou.i.
x	6	e	pri.	No.	Dogge dayes.	vi	xxii	xviii	xxiii	ii
viii	7	f	Nonas.			vii	xxiiii	xix	xxv	iii
vii	8	g	viii	Id.		viii	xxvi	xx	xxvii	iiii
	9	A	vii	Id.		ix	xxviii	xxi	xxix	i.Theſ.i.
	10	b	vi	Id.		x	xxxi	xxii	Eccle.i.	ii
xv	11	c	v	Id.		xi	Eccle.ii.	xxiii	iii	iii
iiii	12	d	iiii	Id.	Sol in Leone.	xii	iiii	xxiiii	v	iiii
	13	e	iii	Id.		xiii	vi	Iohn i.	vii	v
xi	14	f	pri.	Id.		xiiii	viii	ii	ix	ii.Theſ.i.
	15	g	Idus.		Swithune.	xv	x	iii	xi	ii
ix	16	A	xvii	kl.	Auguſti.	xvi	xii	iiii	Iere.i.	iii
	17	b	xvi	kl.		xvii	Iere.ii.	v	iii	i.Tim.i.
	18	c	xv	kl.		xviii	iiii	vi	v	ii.iii.
xvii	19	d	xiiii	kl.		xix	vi	vii	vii	iiii
vi	20	e	xiii	kl.	Margaret.	xx	viii	viii	ix	v
	21	f	xii	kl.		xxi	x	ix	xi	vi
xii	22	g	xi	kl.	Magdalene.	xxii	xii	x	xiii	ii.Tim.i.
iii	23	A	x	kl.		xxiii	xiiii	xi	xv	ii
	24	b	ix	kl.	Faſt.	xxiiii	xvi	xii	xvii	iii
xi	25	c	viii	kl.	Iames Apoſt.	xxv	Eccl.xii.	xiii	Eccl.23.	iiii
xix	26	d	vii	kl.	Anne.	xxvi	Iere. 18.	xiiii	Ier.xix.	Titus i.
viii	27	e	vi	kl.		xxvii	xx	xv	xxi	ii.iii.
	28	f	v	kl.		xxviii	xxii	xvi	xxiii	Phile.
xvi	29	g	iiii	kl.		xxix	xxiiii	xvii	xxv	Hebr.i.
	30	A	iii	kl.		xxx	xxvi	xviii	xxvii	ii
b	31	b	pri.	kl.		xxx	xxviii	xix	xxix	iii

August hath xxxj. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 4. min. 34. / 7. min. 26. }

						Psalmes	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson
xiii	1	c	Kalend.		Lammas.	i	Jere. xxx.	Johñ. xx.	Jer. xxxi	Heb. iiii.
ii	2	d	iiii	No.		ii	xxxii	xxi	xxxiii	v
	3	e	iii	No.		iii	xxxiiii	Acts i.	xxxv	vi
f	4	f	prid.	No.		iiii	xxxvi	ii	xxxvii	vii
xviii	5	g	Nonas			v	xxxviii	iii	xxxix	viii
viii	6	A	viii	id.	Tranſiguurat.	vi	xl	iiii	xli	ix
	7	b	vii	id.	Name of Ielus	vii	xliii	v	xliii	x
	8	c	vi	id.		viii	xliiii	vi	xlv. xlvi.	xi
xv	9	d	v	id.		ix	xlvii	vii	xlviii	xii
iiii	10	e	iiii	id.	Laurence.	x	xlix	viii	l	xiii
	11	f	iii	id.		xi	li	ix	lii	Jam. i.
xi	12	g	prid.	id.	Sol in Virgine.	xii	Lamẽ. i.	x	Lamẽ. ii.	ii
	13	A	Idus.			xiii	iii	xi	iiii	iii
	14	b	xix	kl.	Septembris.	xiiii	v	xii	Ezek. ii.	iiii
x	15	c	xviii	kl.		xv	Ezek. iii.	xiii	vi	v
	16	d	xvii	kl.		xvi	vii	xiiii	xii	i. Pet. i.
xvii	17	e	xvi	kl.		xvii	xiiii	xv	xviii	ii
vi	18	f	xv	kl.		xviii	xxxiii	xvi	xxxiiii	iii
	19	g	xiiii	kl.		xix	Dani. i.	xvii	Dan. ii.	iiii
xiii	20	A	xiii	kl.		xx	iii	xviii	iiii	v
iii	21	b	xii	kl.		xxi	v	xix	vi	ii. Pet. i.
	22	c	xi	kl.		xxii	vii	xx	xviii	ii
xi	23	d	x	kl.	Fast.	xxiii	ix	xxi	x	iii
xix	24	e	ix	kl.	Barthol. Apost.	xxiiii	Eccli. 25.	xxii	Eccl. 29.	i. Joh. i.
viii	25	f	viii	kl.		xxv	Dan. xi.	xxiii	Dan. xii.	ii
	26	g	vii	kl.		xxvi	xiii	xxiiii	xiiii	iii
xvi	27	A	vi	kl.		xxvii	Die. i.	xxv	Die. ii. iii	iiii
v	28	b	v	kl.	Augustine.	xxviii	iiii	xxvi	v. vi.	v
	29	c	iiii	kl.	Decoll. Ioh. Bapt.	xxix	vii	xxvii	viii	2. 3. Joh.
	30	d	iii	kl.		xxx	ix	xxviii	x	Jude i.
xiii	31	e	prid.	kl.		xxxi	xi	Matt. i.	xii	Rom. i.

September hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 5. min. 36. / 6. min. 24. }

						Pſalmes	Morning prayer.		Eueningprayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
ii	1	f	Kalend.	Gyles.		i	Oſe xiii.	Mat. ii.	Oſe. xiii.	Rom. ii.
	2	g	iiii No.			ii	Joel i.	iii	Joel ii.	iii
p	3	a	iii No.			iii	iii	iiii	Amos i.	iiii
xviii	4	b	prid. No.			iiii	Amos ii.	v	iii	v
vii	5	c	Nonas.	Dog daies end		v	iiii	vi	v	vi
	6	d	viii Id.			vi	vi	vii	vii	vii
	7	e	vii Id.			vii	viii	viii	ix	viii
x	8	f	vi Id.	Nati. of Mary.		viii	Abdi. i.	ix	Jonas i.	ix
iii	9	g	v Id.			ix	Jon. 2. 3.	x	iiii	x
	10	a	iiii Id.			x	Miche. i.	xi	Mich. ii.	xi
xii	11	b	iii Id.			xi	iii	xii	iiii	xii
i	12	c	prid. Id.	Sol in Libra.		xii	v	xiii	vi	xiii
ix	13	d	Idus.			xiii	vii	xiiii	Naum i.	xiiii
	14	e	xviii kl.	Holy croſſe.		xiiii	Naum 2.	xv	iii	xv
	15	f	xvii kl.	Aequinoctium		xv	Abac. i.	xvi	Abac. ii.	xvi
xvii	16	g	xvi kl.	Autumnale.		xvi	iii	xvii	Soph. i.	i. Cor. i.
vi	17	a	xv kl.	Lambert.		xvii	Soph. ii.	xviii	iii	ii
	18	b	xiiii kl.			xviii	Agge. i.	xix	Agge. ii.	iii
xiiii	19	c	xiii kl.			xix	Zach. i.	xx	Zac. 2. 3.	iiii
iii	20	d	xii kl.	Faſt.		xx	iiii. v.	xxi	vi	v
	21	e	xi kl.	S. Matthewe.		xxi	Eccliu. 25	xxii	Eccliu. 38.	vi
xi	22	f	x kl.			xxii	Zach. 7.	xxiii	Zac. 8.	vii
xix	23	g	ix kl.			xxiii	ix	xxiiii	x	viii
viii	24	a	viii kl.			xxiiii	xi	xxv	xii	ix
	25	b	vii kl.			xxv	xiii	xxvi	xiiii	x
	26	c	vi kl.	Cyprian.		xxvi	Mala. i.	xxvii	Mala. ii.	xi
xvi	27	d	v kl.			xxvii	iiii	xxviii	iii	xii
v	28	e	iiii kl.			xxviii	Tob. i.	Mark. i.	Tob. ii.	xiii
xiii	29	f	iii kl.	Saint Michael.		xxix	Eccliu. 39	ii	Eccl. 44.	xiiii
ii	30	g	prid. kl.	Hierome.		xxx	Tob. iii.	iii	Tob. iii.	xv

October hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 6. min. 35. / 5. min. 25. }

							Pſalmes.	Morning prayer.		Euening prayer.	
								1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
	1	A	Kateno.		Remig.	i	Cool. v.	War. iii	Cor. vi.	i. Cor. 16
c	2	b	vi	No.		ii	vii	v	viii	ii. Cor. i.
	3	c	v	No.		iii	ix	vi	x	ii
cviii	4	d	iiii	No.		iiii	xi	vii	xii	iii
vii	5	e	iii	No.		v	xiii	viii	xiiii	iiii
	6	f	prid.	No.	Faith.	vi	Iuoit. i.	ix	Iuoit. ii.	v
co	7	g	Nonas.			vii	iii	x	iiii	vi
iiii	8	A	viii	Io.		viii	v	xi	vi	vii
	9	b	vii	Id.	Dennis.	ix	vii	xii	viii	viii
xii	10	c	vi	Io.		x	ix	xiii	x	ix
i	11	d	v	Io.		xi	xi	xiiii	xii	x
	12	e	iiii	Id.	Sol in Scorpio.	xii	xiii	xv	xiiii	xi
ix	13	f	iii	Id.	Edward.	xiii	xv	xvi	xvi	xii
	14	g	prid.	Id.		xiiii	Wild. i.	Luk. di. i.	Wild. ii.	xiii
xviii	15	A	Idus.			xv	iii	di. i	iiii	Galat. i.
	16	b	xvii	kl.	Nouembris.	xvi	v	ii	vi	ii
vi	17	c	xvi	kl.	Ethelbrede.	xvii	vii	iii	viii	iii
xiiii	18	d	xv	kl.	Luke Euang.	xviii	Eccle. ii.	iiii	Iob. i.	iiii
iii	19	e	xiiii	kl.		xix	Wild. ix.	v	Wild. x.	v
	20	f	xiii	kl.		xx	xi	vi	xii	vi
xi	21	g	xii	kl.		xxi	xiii	vii	xiiii	Epheſ. i.
xix	22	A	xi	kl.		xxii	xv	viii	xvi	ii
	23	b	x	kl.		xxiii	xvii	ix	xviii	iii
viii	24	c	ix	kl.		xxiiii	xix	x	Eccle. i.	iiii
	25	d	viii	kl.	Criſpine.	xxv	Eccle. ii.	xi	iii	v
xvi	26	e	vii	kl.		xxvi	iiii	xii	v	vi
v	27	f	vi	kl.	Fait.	xxvii	vi	xiii	vii	Phil. i.
	28	g	v	kl.	Simon & Iude.	xxviii	Iob 24. 25.	xiiii	Iob xlii.	ii
xvii	29	A	iiii	kl.		xxix	Eccle. 8.	xv	Eccle. ix.	iii
i	30	b	iii	kl.		xxx	x	xvi	xi	iiii
	31	c	prid.	kl.	Fait.	xxxi	xii	xvii	xiii	Coloſ. i.

Nouember hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 7. min. 34. / 4. min. 26. }

						Pſalmes	Morning prayer.		Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
r	1	D	Kalend.	All Saints.	i		Wiſd. iii.	He. 11. 12.	Wiſd. v.	Reu. 19.
	2	e	iiii. No.		ii		Eccliu. 14.	Luke 18.	Ecci. 15.	Coloſſ. ii.
xviii	3	f	iii No.		iii		xvi	xix	xvii	iii
vii	4	g	pꝛid. No.		iiii		xviii	xx	xix	iiii
	5	A	Nonas.		v		xx	xxi	xxi	i. Theſ. i.
xv	6	b	viii Id.	Leonard.	vi		xxii	xxii	xxiii	ii
iiii	7	c	vii Id.		vii		xxiiii	xxiii	xxv	iii
	8	d	vi Id.		viii		xxvii	xxiiii	xxviii	iiii
xii	9	e	v Id.		ix		xxix	John i.	xxx	v
i	10	f	iiii Id.		x		xxxi	ii	xxxii	ii. Theſ. i
ix	11	g	iii Id.	S. Martine.	xi		xxxiii	iii	xxxiiii	ii
	12	A	pꝛid. Id.	Sol in Sagit	xii		xxxv	iiii	xxxvi	iii
	13	b	Idus.	Brice.	xiii		xxxvii	v	xxxviii	i. Tim. i.
xvii	14	c	xviii kl.	Decembꝛis.	xiiii		xxxix	vi	xl	ii. Tim.
vi	15	d	xvii kl.	Machute.	xv		xli	vii	xlii	iiii
	16	e	xvi kl.		xvi		xliii	viii	xliiii	v
xiii	17	f	xv kl.	Hugh biſhop.	xvii		xlv	ix	xlvi	vi
iii	18	g	xiiii kl.		xviii		xlvii	x	xlviii	ii. Tim. i.
	19	A	xiii kl.		xix		xlix	xi	l	ii
xi	20	b	xii kl.	Edmũd king.	xx		li	xii	Baruc. i.	iii
xix	21	c	xi kl.		xxi		Baru. ii.	xiii	iii	iiii
viii	22	d	x kl.	Cicilie.	xxii		iiii	xiiii	v	Titus i.
	23	e	ix kl.	Clement.	xxiii		vi	xv	Eſai. i.	ii. iii
	24	f	viii kl.		xxiiii		Eſai. ii.	xvi	iii	Philem.
xvi	25	g	vii kl.	Katherine.	xxv		iiii	xvii	v	Hebꝛ. i.
v	26	A	vi kl.		xxvi		vi	xviii	vii	ii
	27	b	v kl.		xxvii		viii	xix	ix	iii
xiii	28	c	iiii kl.		xxviii		x	xx	xi	iiii
ii	29	d	iii kl.	Faſt.	xxix		xii	xxi	xiii	v
x	30	e	pꝛid. kl.	Andrew Apo.	xxx		Wiſd. xx.	Actes i.	Wiſd. xxi.	vi

* Note that the beginning of the xxvi. Chapter of Eccleſiaſticus (vnto) But when one is, &c. muſt be read with the xxv. Chapter.

K3. 1596 Apo 1581

December hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 7.min. 12. / 4.min. 48. }

						Pſalmes.	Morning prayer.		Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
	1	f	Kalend			i	Eſa. xiiii.	Actes ii.	Eſai. xv.	Hebr. 7.
xviii	2	g	iiii	No.		ii	xvi	iii	xvii	viii
vii	3	A	iii	No.		iii	xviii	iiii	xix	ix
	4	b	pꝛid.	No.		iiii	xx. xxi.	v	xxii	x
xv	5	c	Nonas.			v	xxiii	vi	xxiiii	xi
i	6	d	viii	Id.	Nicolas Bish.	vi	xxv	di. vii	xxvi	xii
	7	e	vii	Id.		vii	xxvii	di. vii	xxviii	xiii
xii	8	f	vi	Id.	Cõcep. of Ma.	viii	xxix	viii	xxx	James i
i	9	g	v	Id.		ix	xxxi	ix	xxxii	ii
	10	A	iiii	Id.		x	xxxiii	x	xxxiiii	iii
ix	11	b	iii	Id.		xi	xxxv	xi	xxxvi	iiii
	12	c	pꝛid.	Id.	Sol in Capri.	xii	xxxvii	xii	xxxviii	v
xvii	13	d	Idus.		Lucie Virgin.	xiii	xxxix	xiii	xl	i. Pet. i.
	14	e	xix	kl.	Januarii.	xiiii	xli	xiiii	xlii	ii
xi	15	f	xviii	kl.		xv	xliii	xv	xliii	iii
xiii	16	g	xvii	kl.	Sapientia.	xvi	xlv	xvi	xlvi	iiii
iii	17	A	xvi	kl.		xvii	xlvii	xvii	xlviii	v
	18	b	xv	kl.		xviii	xlix	xviii	l	ii. Pet. i.
xx	19	c	xiiii	kl.		xix	li	xix	lii	ii
xix	20	d	xiii	kl.	Fast.	xx	liii	xx	liiii	iii
	21	e	xii	kl.	Thomas Apost	xxi	Pſa. 23.	xxi	Pſa. 24.	i. Joh. i.
viii	22	f	xi	kl.		xxii	Eſa. lv.	xxii	Eſai 56.	ii
	23	g	x	kl.		xxiii	lvii	xxiii	lviii	iii
xvi	24	A	ix	kl.	Fast.	xxiiii	lix	xxiiii	lx	iiii
v	25	b	viii	kl	Christmas.	xxv	Eſai. xi.	Luk. ii.	Eſai. vii.	Tit. iii.
	26	c	vii	kl.	S. Steuen.	xxvi	Pſa. 28.	Act. 6. 7.	Eccle. 4.	Act. vii.
xiii	27	d	vi	kl.	S. Iohn.	xxvii	Eccle. v.	Reuel. i.	Eccle. vi.	Reu. 22.
ii	28	e	v	kl.	Innocents.	xxviii	Iere. 31.	Acts 25.	Wisd. i.	i. Joh. v.
	29	f	iiii	kl.		xxix	Eſai lxi.	xxvi	Eſai. lxii.	ii. John.
x	30	g	iii	kl.		xxx	lxii i	xxvii	lxiii	iii. John
	31	A	pꝛid.	kl.	Siluest.	xxx	lxv	xxviii	lxvi	Jude

1576

Septuagesima Sexagesima Quinquagesima Quadragesima	before Easter	ix viii vii vi	weekes.
Rogations Whitsunday Trinitie Sunday	after Easter	v vii viii	weekes.

1561

These to be obserued for Holy dayes, and none other.

THat is to say: All Sundayes in the yeere. The dayes of the feasts of the Circumcision of our Lord Jesus Christ. Of the Epiphanie. Of the Purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed Virgin. Of S. Marke the Euangelist. Of S. Philip and Jacob the Apostles. Of the Ascension of our Lord Jesus Christ. Of the Natiuitie of S. John Baptist. Of S. Peter the Apostle. Of S. James the Apostle. Of S. Bartholomew the Apostle. Of S. Matthew the Apostle. Of S. Michael the Archangel. Of S. Luke the Euangelist. Of S. Simon and Jude the Apostles. Of All Saints. Of S. Andrew the Apostle. Of S. Thomas the Apostle. Of the Natiuitie of our Lord. Of S. Steuen the Martyr. Of S. John the Euangelist. Of the Holy Innocents. Munday and Tuesday in Easter weeke. Munday & Tuesday in Whitsun weeke.

1596

Also 1596

A briefe declaration when euery Terme beginneth and endeth.

BE it knowen, that Easter Terme beginneth alwayes the xviii. day after Easter, reckoning Easter day for one: and endeth the Munday next after the Ascension day.

Trinitie Terme beginneth xii. dayes after Whitsunday, and continueth xix. dayes.

Michaelmasse Terme beginneth the ix. or x. day of October, and endeth the xviii. or xix. day of Nouember.

Hillarie Terme beginneth the xviii. or xviiii. day of January, and endeth the xii. or xiii. day of February.

IN Easter Terme, on the Ascension day: in Trinity Terme, on the Natiuity of S. John Baptist: in Michaelmasse Terme, on the feast of All Saints: in Hillary Terme, on the feast of the Purification of our Lady, the Kings Judges of Westminster do not vse to sit in Judgment, nor vpō any Sundaies.

[b. viii]

BRITISH
29 AP 92

The order where Morning

and Euening prayer ſhall be vſed and ſaid.

THe Morning and Euening prayer ſhall bee vſed in the accuſtomed place of the Church, Chappell, or Chancell, except it ſhall be otherwiſe determined by the Ordinarie of the place: And the Chauncels ſhall remaine as they haue done in times paſt.

And here is to bee noted, that the Miniſter at the time of the Communion, and at all other times in his miniſtration, ſhall vſe ſuch ornaments in the Church, as were in vſe by authoritie of Parliament in the ſecond yere of the reigne of King Edward the ſixt, according to the Acte of Parliament ſet in the beginning of this booke.

An order for Morning prayer

dayly throughout the yeere.

At the beginning both of Morning prayer, and like wiſe of Euening prayer, the Miniſter ſhall reade with a loude voyce ſome one of theſe ſentences of the Scriptures that followe. And then he ſhall ſay that which is written after the ſaid ſentences.

AT what time ſo euer a ſinner doeth repent him of his ſinne from the bottome of his heart, I will put all his wickedneſſe out of my remembrance, ſaith the Lord. Ezec. xviii.

I doe knowe mine owne wickedneſſe, and my ſinne is alway againſt me. Pſalm. li.

Turne thy face away from our ſinnes O Lorde, and blot out all our offences. Pſalm. li.

A ſorowful ſpirit is a ſacrifice to God: deſpiſe not, O Lord, humble and contrite hearts. Pſalm. li.

Rent your hearts, and not your garments, and turne to the Lord your God, becauſe hee is gentle and mercifull, he is patient, and of much mercie, and ſuch a one that is ſorie for your afflictions. Ioel ii.

Morning prayer.

Daniel ix. To thee O Lord God, belongeth mercie and forgiuenesse, for wee haue gone away from thee, and haue not hearkened to thy voyce, Whereby we might walke in thy lawes which thou hast appointed for vs.

Ieremie x. Correct vs, O Lord, and yet in thy iudgement, not in thy furie, lest we should be consumed and brought to nothing.

Matth. iii. Amend your liues, for the kingdome of God is at hand.

Luke xv. I will goe to my Father, and say to him, Father, I haue sinned against heauen, and against thee: I am no more worthie to be called thy sonne.

Psal. cxliii. Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

i. Iohn i. If wee say, that we haue no sinne, wee deceiue our selues, and there is no trueth in vs.

DEarely beloued brethren, the scripture mooueth vs in sundry places, to acknowledge and confesse our manifold sinnes and wickednesse, and that we should not dissemble nor cloke them before the face of Almightie God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the ende that wee may obtaine forgiuenesse of the same by his infinite goodnesse and mercie. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought we most chiefly so to doe, when wee assemble and meet together, to render thanks for the great benefites that wee haue receiued at his hands, to set foorth his most worthy praise, to heare his most holy word, and to aske those things which be requisite and necessarie, as well for the bodie as the soule. Wherefore I pray and beseech you, as many as be here present, to accompanie me with a pure heart and humble voyce vnto the throne of the heauenly grace, saying after me.

A generall

Morning prayer.

A generall confeſſion to be ſayd of the whole congregation after the Miniſter, kneeling.

ALmightie and moſt mercifull Father, wee haue erred and ſtrayed from thy Wayes like loſt ſheep, We haue followed too much the deuiſes & deſires of our owne hearts, wee haue offended againſt thy holy Lawes, Wee haue left vndone thoſe things which wee ought to haue done, & wee haue done thoſe things which wee ought not to haue done, and there is no health in vs: but thou, O Lorde, haue mercy vpon vs miſerable offenders, ſpare thou them, O God, Which cõfeſſe their faults, reſtore thou them that be penitent, according to thy promiſes declared vnto mankind in Chriſt Jeſu our Lord, and graunt O moſt mercifull father for his ſake, that wee may hereafter liue a godly, righteous, and ſober life, to the glory of thy holy name, Amen.

The abſolution to be pronounced by the Miniſter alone.

ALmightie God, the Father of our Lord Jeſus Chriſt, which deſireth not the death of a ſinner, but rather that he may turn from his wickednes & liue, and hath giuen power and commandement to his miniſters, to declare and pronounce to his people being penitent, the abſolution and remiſſion of their ſinnes: he pardoneth & abſolueth all them which truely repent, and vnfaynedly beleeue his holy Goſpell. Wherefore wee beſeech him to grant vs true repentance & his holy Spirit, that thoſe things may pleaſe him which we doe at this preſent, and that the reſt of our life hereafter may bee pure and holy, ſo that at the laſt wee may come to his eternall ioy, through Jeſus Chriſt our Lord.

The people ſhall anſwere, Amen.

Morning prayer.

Then ſhall the Miniſter begin the Lordes prayer with a lowd voyce.

OUr Father which art in heauen, halowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes as wee forgiue them that treſpaſſe againſt vs. And leade vs not into temptation. But deliuer vs from euil.

Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy prayſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſt to helpe vs.

Prieſt.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is nowe, &c.
Prayſe ye the Lorde.

Then ſhalbe ſayd or ſung this Pſalme following.

Venite, exultemus Domino. Pſal. 95.

COme, let vs ſing vnto the Lorde: let vs heartily reioyce in ỹ ſtrength of our ſaluation.

Let vs come before his preſence with thankeſgiuing: and ſhew our ſelues glad in him with Pſalmes.

For the Lorde is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the ſtrength of the hils is his alſo.

The ſea is his, and he made it: and his hands prepared the drie land.

O come, let vs worſhip and fall downe: and kneele before the Lord our maker.

For he is (the Lord) our God: and we are the people of his paſture,

pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proued me, and sawe my workes.

Fourtie yeeres long was I grieued with this generation, and sayd: it is a people that doe erre in their hearts, for they haue not knowen my wayes.

Unto whome I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without ende, Amen.

Then shall follow certaine Psalmes in order, as they be appointed in a table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of euery Psalme throughout the yeere, and likewise in the end of Benedictus, Benedicite, Magnificat, and nunc dimittis, shall be repeated.

Glorie be to the Father, &c. As it was in the, &c.

Then shalbe read two Lessons distinctly with a loud voyce, that the people may heare. The first, of the old Testament. The second, of the new, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day: the Minister that readeth the Lesson, standing & turning him so, as he may best be heard of all such as be present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter he shal say, **Here endeth such a Chapter of such a booke.**

And to the end the people may the better heare, in such places where they doe sing, there shall the Lessons be sung in a plaine tune, after the maner of distinct reading: & likewise the Epistle and Gospel.

After the first Lesson, shall follow, Te Deum laudamus in English, dayly throughout the whole yeere.

Morning prayer.

Te Deum laudamus,

WE praise thee, O God: wee knowledge thee to be the Lord.
All the earth doeth worship thee: the father euerlasting.
To thee all Angels crie aloud: the heauens, and all the powers therein.
To thee Cherubin, and Seraphin: continually doe cry.
Holy, holy, holy: Lord God of Sabaoth.
Heauen and earth are full of the Maiestie: of thy glory.
The glorious companie of the Apostles: praise thee.
The goodly fellowship of the Prophets: praise thee.
The noble armie of Martyrs: praise thee.
The holy Church throughout all the worlde: doeth knowledge thee.
The Father: of an infinite maiestie.
Thine honorable: true, and onely Sonne.
Also the holy Ghost: the comforter.
Thou art the king of Glory: O Christ.
Thou art the euerlasting Sonne: of the Father.
When thou tookest vpon thee to deliuer man: thou diddest not abhorre the virgins Wombe.
When thou haddest ouercome the sharpenesse of death: thou diddest open the kingdome of heauen to all beleeuers.
Thou sittest at the right hand of God: in the glory of the Father.
We beleeue that thou shalt come: to be our iudge.
Wee therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.
Make them to be numbred with thy Saints: in glory euerlasting.
O Lord saue thy people: and blesse thine heritage.
Gouerne them: and lift them vp for euer.
Day by day: we magnifie thee.
And we worship thy name: euer world without end.
Vouchsafe (O Lord:) to keepe vs this day without sinne.

O Lord

Morning prayer.

O Lord haue mercie vpon vs: haue mercie vpon vs.
O Lord let thy mercie lighten vpon vs: as our trust is in thee.
O Lord, in thee haue I trusted: let me neuer be confounded.

FOr this Canticle, Benedicite omnia opera, &c.



All ye workes of the Lorde, blesse ye the Lorde: praise him and magnifie him for euer. Benedicite.

O ye Angels of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lorde: praise him and magnifie him for euer.

O ye waters that bee aboue the firmament, blesse yee the Lord: praise him and magnifie him for euer.

O all ye powers of the Lorde, blesse yee the Lorde: praise him and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lorde: praise him and magnifie him for euer.

O ye Starres of heauen, blesse yee the Lorde: praise him and magnifie him for euer.

O ye showres and deawe, blesse ye the Lorde: praise him and magnifie him for euer.

O ye Windes of God, blesse ye the Lorde: praise him and magnifie him for euer.

O yee fire and heate, blesse yee the Lorde: praise him and magnifie him for euer.

O ye Winter and Sommer, blesse ye the Lord: praise him and magnifie him for euer.

O ye deawes and frostes, blesse yee the Lorde: praise him and magnifie him for euer.

O ye frost and colde, blesse yee the Lorde: praise him and magnifie him for euer.

O ye yce and snowe, blesse yee the Lorde: praise him and magnifie him for euer.

O ye nights and dayes, blesse ye the Lord: praise him and magnifie him for euer.

O ye light and darkenesse, blesse ye the Lorde: praise him and magnifie him for euer.

O yee lightnings and cloudes, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O let the earth bleſſe the Lorde: yea, let it praiſe him and magnifie him for euer.

O ye mountaines and hils, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye welles, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye Seas and floods, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye whales and all that moue in the waters, bleſſe ye the the Lorde: praiſe him and magnifie him for euer.

O all ye foules of the aire, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O all ye beaſtes and cattel, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O yee childzen of men, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for euer.

O ye Prieſtes of the Lorde, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye ſpirits & ſoules of the righteous, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye holy and humble men of heart, bleſſe yee the Lorde: praiſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe yee the Lorde: praiſe him and magnifie him for euer.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

And after the ſecond Leſſon, ſhall be vſed and ſaid *Benedictus* in Engliſh, as followeth.

Bleſſed

Morning prayer.

BLessed be the Lord God of Israel: for he hath visited and redeemed his people. Benedictus.

And hath raised vp a mightie saluation for vs: in the house of his seruant Dauid.

As he spake by the mouth of his holy Prophets: which haue bene since the world began.

That we should be saued from our enemies: and from the hands of all that hate vs.

To performe the mercy promised to our forefathers: and to remember his holy couenant.

To performe the othe which he sware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou child shalt be called the Prophet of the hiest: for thou shalt go before the face of ỹ Lord to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercy of our God: whereby the day spring from an hie hath visited vs.

To giue light to them that sit in darkenesse, and in the shadow of death: and to guide our feete into the way of peace.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Or this C. Psalme. *Iubilate Deo.*

OBe ioyful in the Lord all ye lands: serue the Lord with gladnesse, and come before his presence with a song. Iubila Deo.

Be ye sure that the Lord he is God: it is he that hath made vs, and not We our selues, We are his people, and the sheepe of his pasture.

Morning prayer.

O goe your way into his gates with thanksgiuing, and into his Courts with prayse: be thankful vnto him, and speake good of his name.

For the Lord is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Then shall be said the Creede by the Minister and the people standing.

I Beleeue in God the Father Almightie, maker of heauen and earth: and in Jesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the virgin Marie, suffered vnder Ponce Pilate, was crucified, dead, and buried, he descended into hel. The third day he rose againe from the dead. He ascended into heauen, and sitteth on the right hand of God the Father Almighty. From thence he shal come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, The Communion of Saintes, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting, Amen.

And after that, these prayers folowing, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing with a lowd voyce.

The Lord be with you.

Answere.

And with thy spirite.

The Minister.

Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Then the Minister, Clerkes, and people, shall say the Lordes prayer in English, with a lowd voyce.

Our Father which art in heauen, &c.

Then

Morning prayer.

Then the Miniſter ſtanding vp, ſhall ſay.

O Lord ſhew thy mercie vpon vs.

Anſwere.

And grant vs thy ſaluation.

Prieſt.

O Lord ſaue the King.

Anſwere.

And mercifully heare vs when we call vpon thee.

Prieſt.

Indue thy Miniſters with righteouſneſſe.

Anſwere.

And make thy choſen people ioyfull.

Prieſt.

O Lord ſaue thy people.

Anſwere.

And bleſſe thine inheritance.

Prieſt.

Giue peace in our time, O Lord.

Anſwere.

Becauſe there is none other that fighteth for vs, but onely thou, O God.

Prieſt.

O God make cleane our hearts within vs.

Anſwere.

And take not thy holy Spirit from vs.

Then ſhall follow three Collects. The firſt of the day, which ſhall be the ſame that is appointed at the Communion. The ſecond, for peace. The third, for grace to liue well. And the two laſt Collects ſhall neuer alter, but daily be ſaid at Morning prayer thorowout all the yeere, as followeth.

The ſecond Collect for peace.

O God which art authour of peace, and louer of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſeruice is perfect freedome: defend vs thy humble ſeruants in all aſſaults of our enemies, that wee ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Jeſus Chriſt our Lord, Amen.

The

Euening prayer.

The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and graunt that this day we fall into no sinne, neither run into any kind of danger: but that all our doings may be ordered by thy gouernance, to do alwayes that is righteous in thy sight, through Jesus Christ our Lord. Amen.

An order for Euening prayer

throughout the yeere.

The Priest shall say.

Our Father which art in heauen, &c.

Then likewise he shall say.

O Lord open thou our lips.

Answere.

And our mouth shall shew forth thy prayse.

Priest.

O God make speede to saue vs.

Answere.

O Lord make haste to helpe vs.

Priest.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is nowe, and euer shall bee: world without end, Amen.

Prayse ye the Lord.

Then the Psalmes in order as they bee appointed in the Table for Psalmes, except there be proper Psalmes appointed for that day. Then a lesson of the old Testament, as is appointed likewise in the Kalender, except there be proper Lessons appointed for that day. After that Magnificat in English as followeth.

Euening prayer.

MY soule doeth magnifie the Lord: and my spirite hath reioyced in God my Sauiour. Magnificat. Luke 1.

For he hath regarded: the lowlines of his handmaiden.

For beholde from henceforth: all generations shal cal me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercie is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.

He hath put downe the mightie from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath sent emptie away.

He remembring his mercie, hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seede for euer.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is nowe, &c.

Or els this Psalme.

O Sing vnto the Lord a new song: for he hath done marueilous things. Cantate Domino. Psal. 98.

With his owne right hand, and with his holy arme: hath he gotten himselfe the victorie.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

Hee hath remembred his mercie and trueth towardes the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde, all ye landes: sing, reioyce, and giue thanks.

Prayse

Euening prayer.

Prayse the Lord vpon the harpe: sing to the harpe with a Psalme of thankesgiuing.

With trumpets also and shaumes: O shewe your selues ioyfull before the Lord the King.

Let the sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hilles be ioyful together before the Lord: for he is come to iudge the earth.

With righteousnes shall he iudge the worlde: and the people with equitie.

Glorie be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Then a Lesson of the new Testament. And after that, Nunc dimittis in English, as followeth.

Nunc dimittis. Luke 2. 29.

LOrd nowe lettest thou thy seruaunt depart in peace: according to thy word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is nowe, &c.

Or els this Psalme.

Deus misereatur. Psal. 67.

GOD bee mercifull vnto vs, and bielle vs: and shewe vs the light of his countenance, and bee mercifull vnto vs.

That thy way may be knowen vpon earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let

Euening prayer.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the endes of the worlde shall feare him.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without ende, Amen.

Then shall followe the Creede, with other prayers, as is before appointed at Morning prayer after Benedictus, and with three Collects. First of the day. The second for peace. The third for aide against all perils, as hereafter followeth: which two last Collects shalbe dayly sayd at Euening prayer without alteration.

The second Collect at Euening prayer.

O God, from whom all holy desires, all good counsailes, and all iust workes doe proceede: giue vnto thy seruaunts that peace which the worlde cannot giue, that both our hearts may be set to obey thy commaundements, and also that by thee wee being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merites of Jesus Christ our Sauiour, Amen.

The third Collect for aide against all perils.

Lighten our darkenesse we beseech thee, O Lord, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy onely sonne our Sauiour Jesus Christ, Amen.

In the feastes of Christmas, the Epiphanie, Saint Matthie, Easter, The Ascension, Pentecost, Saint Iohn Baptist, Saint Iames, Saint Bartholomewe, Saint Matthew, Saint Simon and Iude, Saint Andrew, and Trinitie Sunday, shalbe sung or said, immediatly after Benedictus, this confession of our Christian faith.

Whosoeuer

Quicunque vult.

WHosoeuer will be saued: before all things it is necessarie that he holde the Catholique faith.

Which faith, except euery one do keepe holy and vndefiled: without doubt hee shall perish euerlastingly.

And ỳ Catholique faith is this: that wee Worship one God in trinitie, and trinitie in vnitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equal, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almightie, the Sonne Almightie: and the holy Ghost Almightie.

And yet are they not three Almighties: but one Almightie.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as We be compelled by the Christian veritie: to acknowledge euery person by himselfe to be God and Lord.

So

Quicunque vult.

So are wee forbidden by the Catholique religion : to say there bee three Gods, or three Lordes.

The Father is made of none : neither created, nor begotten.

The Sonne is of the Father alone : not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three fathers, one Sonne, not three sonnes : one holy Ghost, not three holy ghosts.

And in this trinitie, none is afore or after other : none is greater or lesse then another.

But the whole three persons bee coeternall together : and coequal.

So that in all things, as is aforesayd : the vnitie in trinitie, and the trinitie in vnitie is to be worshipped.

He therefore that will be saued : must thus thinke of the trinitie.

Furthermore it is necessarie to euerlasting saluation : that he also beleeue rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that we beleeue and confesse : that our Lord Jesus Christ the sonne of God is God and man.

God of the substance of the Father, begotten before the worlds : and man of the substance of his mother, borne in the world.

Perfect God, and perfect man : of a reasonable soule, and humane flesh subsisting.

Equall to the father as touching his godhead : and inferior to the father, touching his manhood.

Who although he be God and man : yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh : but by taking of the manhood into God.

One altogether, not by confusion of substance : but by vnitie of person.

For as the reasonable soule and flesh is one man : so God and man is one Christ.

Quicunque vult.

Who suffered for our saluation: descended into hell, rose a-gaine the third day from the dead.

He ascended into heauen, he sitteth on the right hand of the Father, God almightie: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue accompt for their owne workes.

And they that haue done good, shal go into life euerlasting: and they that haue done euil, into euerlasting fire.

This is the Catholique faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the father, and to the sonne, &c.
As it was in the beginning, is now, &c.

Thus endeth the order of *Morning and Euening prayer*, throughout the whole yeere.

Here

BRITISH MUSEUM

Georgius Williamson

Here followveth the Letanie,

to be vſed vpon Sundayes, Wedneſdayes, and Fri-
dayes, and at other times when it
ſhall be commanded by the
Ordinarie.

O God the father of heauen : haue mercy vpon vs miſerable ſinners.

O God the father of heauen: haue mercy vpon vs miſerable ſinners.

O God the Sonne redeemer of the world : haue mercie vpon vs miſerable ſinners.

O God the Sonne redeemer of the worlde: haue mercie vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne : haue mercie vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God : haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

Remember not Lorde our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes : ſpare vs good Lorde, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and bee not angry with vs for euer.

Spare vs good Lord

From all euill and miſchiefe, from ſinne, from the craftes and aſſaultes of the deuill, from thy wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindneſſe of heart, from pride, vaine glorie and hypocriſie, from enuie, hatred, and malice, and all vncharitableneſſe.

Good Lord deliuer vs.

From fornication, and all other deadly ſinne, and from all the deceits of the world, the flesh, and the deuill.

The Letanie

Good Lord deliuer vs.

From lightening and tempeſt, from plague, peſtilence, and famine, from battell and murther, and from ſudden death.

Good Lord deliuer vs.

From all ſedition and priuie conſpiracie, from al falſe doctrine and hereſie, from hardneſſe of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the myſterie of thy holy incarnation, by thy holy natiuitie and circumciſion, by thy baptiſme, faſting, and temptation.

Good Lord deliuer vs.

By thine agonie and bloodie ſweate, by thy croſſe and paſſion, by thy precious death and buriall, by thy glorious reſurrection and aſcenſion, and by the comming of the holy Ghoſt.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We ſinners doe beſeech thee to heare vs (O Lorde God) and that it may pleaſe thee to rule and gouerne thy holy Church vniuerſally in the right way.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſeruaunt James our moſt gracious King and gouernour.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to rule his heart in thy faith, feare, and loue, and that hee may euermore haue affiance in thee, and euer ſeeke thy honour and glory.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to be his defender and keeper, giuing him the victorie ouer all his enemies.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtours, and Miniſters of the Church, with true knowledge and vnderſtanding of thy worde, and that both by their preaching

preaching and liuing they may set it forth, and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the Counsell, and all the Nobilitie, with grace, wisedome, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe the Magistrates, giuing them grace to execute iustice, and to maintaine trueth.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all nations, vnitie, peace, and concord.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandements.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, and receiue it with pure affection, and to bring foorth the fruits of the spirit.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of trueth, all such as haue erred and are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stande, and to comfort and helpe the weake hearted, and to rayse vp them that fall, and finally to beate downe Satan vnder our feete.

We beseech thee to heare vs good Lord.

That it may please thee to succour, helpe, and comfort, al that be in danger, necessitie, and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserue all that trauell by land or by water, al women labouring of childe, all sicke persons, and yong children, and to shewe thy pitie vpon all prisoners and captiues.

The Letanie.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to defend and prouide for the fatherleſſe children and Widowes, and all that bee deſolate and oppreſſed.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to haue mercie vpon all men.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to forgiue our enemies, perſecuters, and ſlanderers, and to turne their hearts.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruites of the earth, ſo as in due time Wee may enioy them.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences, and ignorances, and to endue vs with the grace of thy holy ſpirit, to amend our liues according to thy holy Word.

We beſeech thee to heare vs good Lord.

Sonne of God: We beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God, that takeſt away the ſinnes of the World.

Graunt vs thy peace.

O Lambe of God, that takeſt away the ſinnes of the World.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.
And lead vs not into temptation.
But deliuer vs from euil, Amen.

The verſicle.

O Lord deale not with vs after our ſinnes.

Anſwere.

The Letanie.

Anſwere.

Neither reward vs after our iniquities.

Let vs pray.



God mercifull Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as bee ſorowfull, mercifully aſſiſt our prayers, that wee make before thee in all our troubles and aduerſities whenſoeuer they oppreſſe vs, and graciouſly heare vs, that thoſe euils which the craft and ſubtiltie of the deuil or man worketh againſt vs, be brought to nought, and by the prouidence of thy goodneſſe they may be diſperſed, that we thy ſeruants being hurt by no perſecutions, may euermore giue thankes vnto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord ariſe, helpe vs, and deliuer vs for thy Names ſake.

O God, wee haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddeſt in their dayes, and in the olde time before them.

O Lord ariſe, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhalbe: world without end. Amen.

From our enemies defend vs, O Chriſt.

Graciouſly looke vpon our afflictions.

Pitifully behold the ſorowes of our hearts.

Mercifully forgiue the ſinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of Dauid, haue mercy vpon vs.

Both now and euer vouchſafe to heare vs, O Chriſt.

Graciouſly heare vs, O Chriſt, graciouſly heare vs, O Lord Chriſt.

The verſicle.

O Lord let thy mercy be ſhewed vpon vs.

Anſwere.

As we doe put our truſt in thee.

The Letanie.

Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities: and for the glory of thy Names sake, turne from vs all those euils that we most righteously haue deserued, and graunt that in all our troubles we may put our whole trust and confidence in thy mercy, and euermore serue thee in holinesse and pureness of liuing, to thy honour and glory, through our only Mediatour and Aduocate Iesus Christ our Lord. Amen.

A prayer for the Kings Maiestie.

O Lord our heauenly Father, high and mightie, King of kings, Lord of lords, the onely ruler of Princes, which doest from thy throne behold all the dwellers vpon earth, most heartily wee beseech thee with thy fauour to behold our most gracious Soueraigne Lorde King Iames, and so replenish him with the grace of thy holy Spirit, that hee may alway encline to thy will, and walke in thy way: endue him plenteously with heauenly gifts, graunt him in health and wealth long to liue, strengthen him, that hee may vanquish and ouercome all his enemies, and finally after this life hee may attaine euerlasting ioy & felicitie, through Iesus Christ our Lord. Amen.

ALmightie and euerlasting God, which onely workest great marueiles, send downe vpon our Bishops and Curats, and all Congregations committed to their charge, the healthfull spirite of thy grace, and that they may truely please thee, powre vpon them the continual deaw of thy blessing: Graunt this, O Lord, for the honour of our Aduocate and Mediatour Iesus Christ. Amen.

A prayer

The Letanie.

A prayer of Chryſoſtome.

ALmighty GOD which haſt giuen vs grace at this time with one accord to make our common ſupplications vnto thee, and doeſt promiſe that when two or three bee gathered together in thy name, thou wilt grant their requeſts: fulfill now, O Lord, the deſires and petitions of thy ſeruants, as may bee moſt expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlaſting.

2. Corinth. 13.

THe grace of our Lord Jeſus Chriſt, & the loue of God, and the felowſhip of the holy Ghoſt, be with vs all euermore, Amen.

For raine, if the time require.

O God heauenly Father, which by thy Sonne Jeſus Chriſt haſt promiſed to all them that ſeeke thy kingdom, & the righteouſneſſe thereof, all things neceſſary to their bodily ſuſtenance: Send vs, we beſeech thee, in this our neceſſitie, ſuch moderate raine and ſhowers, that we may receiue the fruits of the earth to our comfort, and to thy honor, through Jeſus Chriſt our Lord, Amen.

For faire weather.

O Lord God, which for the ſinne of man didſt once drowne all the world, except eight perſons, and afterward of thy great mercy diddeſt promiſe neuer to deſtroy it ſo againe: We humbly beſeech thee, that although we for our iniquities haue worthily deſerued this plague of raine and waters, yet vpō our true repentance thou wilt ſend vs ſuch weather, whereby we may receiue the fruites of the earth in due ſeaſon, and learne both by thy puniſhment to amend our liues, and for thy clemencie to giue thee praiſe and glory, through Jeſus Chriſt our Lord, Amen.

The Letanie.

In the time of dearth and famine.

O God heauenly Father, whose gift it is that ỹ raine doeth fall, the earth is fruitfull, beasts increase, and fishes do multiply: behold, we beseech thee, the afflictions of thy people, and grant that this scarcitie and dearth which we do now most iustly suffer for our iniquitie, may through thy goodnes be mercifully turned into cheapnesse and plentie, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

1596
1598

In the time of warre.

O Almightie God, King of all kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to bee mercifull to them that truely repent: saue and deliuer vs, we humbly beseech thee, from the hands of our enemies, abate their pride, asswage their malice, and confound their deuises, that we being armed with thy defence, may be preserued euermore from all perils, to glorifie thee which art the onely giuer of all victory, through the merites of thy onely Sonne Iesus Christ our Lord.

In the time of any common plague or sickneſſe.

O Almightie God, which in thy wrath in the time of king Dauid, diddest slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy didst saue the rest: haue pitie vpon vs miserable sinners, that now are visited with great sickness and mortalitie, that like as thou didst then commaund thine Angel to cease from punishing: so it may now please thee to withdraw from vs this plague & grieuous sickneſſe, through Iesus Christ our Lord, Amen.

O God whose nature and propertie is euer to haue mercy, and to forgiue, receiue our humble petitions: and though we be tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christes sake, our Mediatour and Aduocate, Amen.

The

The Collects, Epistles, and

Gospels, to be vsed at the celebration of the Lords Sup-
per and holy Communion through the yeere.

The first Sunday in Aduent.

The Collect.

ALmightie God, giue vs grace that we may cast away the works of darknesse, and put vpon vs the armour of light, nowe in the time of this mortall life (in the which thy sonne Iesus Christ came to visite vs in great humilitie) that in the last day when he shall come againe in his glorious Maiestie, to iudge both the quicke and the dead, we may rise to the life immortall, through him who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

OWe nothing to any man, but this, that yee loue one another: For hee that loueth another, fulfilleth the Law. For these commandements, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust, and so foorth (if there be any other commaundement) it is all comprehended in this saying, namely, Loue thy neighbour as thy selfe. Rom. 13.8

Loue hurteth not his neighbour, therefore is loue the fulfilling of the Lawe. This also we know the season, how that it is time that wee should nowe awake out of sleepe: for nowe is our saluation neerer then when wee beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darkenesse, and let vs put on the armour of light. Let vs walke honestly, as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying:

but

The first Sunday in Aduent.

but put ye on the Lord Jesus Christ, and make not prouision for the flesh, to fulfill the lustes of it.

The Gospel.

Mat. 21. 1. AND when they drewe nigh to Hierusalem, and were come to Bethphage, vnto mount Oliuet, then sent Jesus two of his Disciples, saying vnto them, Goe into the towne that lieth ouer against you, and anone yee shall find an Asse bound, and her Colte with her, loose them, and bring them vnto me: and if any man say ought vnto you, say yee, The Lorde hath need of them: and straightway he will let them goe. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King commeth vnto thee, meeke, sitting vpon an Asse and a Colte, the foale of the Asse vsed to the yoke. The Disciples went and did as Jesus commanded them, and brought the Asse and the Colt, and put on them their clothes, and set him thereon. And many of the people spred their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer, the people that went before, and they that came after, cried, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lord, Hosanna in the highest. And when he was come to Hierusalem, all the citie was mooued, saying, Who is this? And the people sayd, This is Jesus the Prophet of Nazareth, a Citie of Galile. And Jesus went into the Temple of God, and cast out al them that sold and bought in the temple, and ouerthrew the tables of the money changers, and the seates of them that sold doues, and sayd vnto them, It is written, My house shalbe called the house of prayer, but ye haue made it a denne of theeues.

The

The second Sunday in Aduent.

The Collect.

BLessed Lorde, which hast caused all holy scriptures to bee written for our learning: Graunt vs that wee may in such wise heare them, read, marke, learne, and inwardly digest them, that by patience & comfort of thy holy worde, wee may imbrace and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ.

The Epistle.

WHatsoeuer things are written aforetime, they are written for our learning, that wee, through patience and comfort of the scriptures, might haue hope. The God of patience and consolation, graunt you to bee like minded one towards an other, after the ensample of Christ Iesus: that yee all agreeing together, may with one mouth prayse God the Father of our Lorde Iesus Christ. Wherefore receiue yee one another as Christ receiued vs, to the prayse of God. And this I say, that Iesus Christ was a minister of the circumcision for the trueth of God to confirme the promises made vnto the Fathers, and that the Gentiles might praise God for his mercy, as it is written, For this cause I wil praise thee among the Gentiles, and sing vnto thy name. And againe he saieth, Reioyce yee Gentiles with his people. And againe, Prayse the Lorde all yee Gentiles, and laude him all ye nations together. And agayne Esai saieth, There shall be the roote of Iesse, and he that shal rise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that ye may be rich in hope, through the power of the holy Ghost. Rom. 15. 4.

The

The third Sunday in Aduent.

The Goſpel.

Luk.21.25 THere ſhall be ſignes in the Sunne, and in the Moone, & in the ſtarres: and in the earth the people ſhall be at their wits ende through deſpaire. The ſea & the waters ſhall roare, and mens hearts ſhall faile them for feare, and for looking after thoſe things which ſhall come on the earth: for the powers of heauen ſhal mooue. And then ſhal they ſee the ſonne of man come in a cloude, with power and great glory. When theſe things begin to come to paſſe, then looke vp, and lift vp your heads, for your redemption draweth nigh. And he ſhewed them a ſimilitude: Behold the figge tree, and all other trees, when they ſhoote foorth their buds, ye ſee and know of your owne ſelues that Sommer is then nie at hand. So likewiſe ye alſo (when ye ſee theſe things come to paſſe) be ſure that the kingdom of God is nie. Verily I ſay vnto you, this generation ſhall not paſſe, till all be fulfilled. Heauen and earth ſhall paſſe, but my words ſhall not paſſe.

The third Sunday in Aduent.

The Collect.

LOrd we beſeech thee giue eare to our prayers, & by thy gracious viſitation lighten the darkneſſe of our hearts, by our Lord Jeſus Chriſt.

The Epiſtle.

1.Cor.4.1 LEt a man this wiſe eſteeme vs, euen as the miniſters of Chriſt, and ſtewards of the ſecrets of God. Furthermore it is required of the ſtewards, that a man bee found faythfull. With mee it is but a very ſmal thing that I ſhould bee iudged of you, either of mans iudgement: No, I iudge not mine owne ſelfe, for I know nought by my ſelfe,

The third Sunday in Aduent.

selfe, yet am I not thereby iustified. It is the Lorde that iudgeth mee. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkenesse, and open the counsails of the hearts, and then shal euery man haue prayse of God.

The Gospel.

When Iohn, being in prison, heard the works of Christ, he sent two of his disciples, & sayd vnto him, Art thou hee that shall come, or doe we look for another? Iesus answered, and said vnto them, Goe and shew Iohn againe what ye haue heard and seene. The blinde receiue their sight, the lame walk, the lepers are clensed, & the deafe heare, the dead are raised vp, and the poore receiue the glad tidings of the gospell: and happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, What went ye out into the wildernesse to see? A reede that is shaken with the winde? Or what went ye out to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in Kings houses. But what went ye out for to see? A Prophet? Verily I say vnto you, & more then a Prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shal prepare thy way before thee. Mat. 11. 2.

The fourth Sunday in Aduent.

The Collect.

LOrd raise vp (we pray thee) thy power, and come among vs, and with great might succour vs, that whereas (through our sinnes and wickednes) we be sore let and hindered, thy bountiful grace & mercie (through the satisfaction of thy sonne our Lord) may speedily deliuer vs: to whom with thee and the holy Ghost, bee honour and glory, world without end.

The

The fourth ſunday in Aduent.

The Epiſtle.

Phil.4.4. REioyce in the Lorde alway, and againe I ſay, reioyce. Let your ſoftneſſe bee knowen to all men: the Lord is euen at hand. Be carefull for nothing, but in all prayer and ſupplication, let your petitions be manifeſt vnto God, with giuing of thankes. And the peace of God (which paſſeth all vnderſtanding) keepe your heartes and mindes, through Chriſt Jeſu.

The Goſpel.

Ioh.1.19. THis is the record of Johu, when the Jewes ſent Prieſtes and Leuites from Hieruſalem, to aſke him, What art thou? And hee confeſſed, and denied not, and ſaid plainly, I am not Chriſt. And they aſked him, What art thou then? Art thou Elias? And he ſaid, I am not. Art thou the Prophet? And he anſwered, No. Thē ſayd they vnto him, What art thou, that we may giue an anſwere vnto them that ſent vs? what ſayeſt thou of thy ſelfe? He ſayde, I am the voyce of a crier in the wilderneſſe, Make ſtraight the way of the Lord, as ſayd the Prophet Eſai. And they which were ſent, were of the Phariſees, and they aſked him and ſaid vnto him, Why baptizeſt thou then, if thou bee not Chriſt, nor Elias, neither that Prophet? Johu anſwered them, ſaying, I baptize with water, but there ſtandeth one among you, whom ye know not: he it is, Which though he came after me, was before me, whoſe ſhoe latchet I am not worthy to vnlooſe. Theſe things were done at Bethabara beyond Jordane, where John did baptize.

Chriſtmas day.

The Collect.

ALmightie GOD, which haſt giuen vs thy onely begotten ſonne, to take our nature vpon him, and this day to be borne of a pure virgin: Graunt that wee being regenerate, and made thy children by adoption

adoption and grace, may dayly be renued by thy holy spirite, through the same our Lorde Jesus Christ, who liueth, and reigneth with thee, &c.

The Epistle.

GOD in times past, diuersly and many wayes spake vnto the fathers by Prophets: but in these last dayes he hath spoken to vs by his owne sonne, whome hee hath made heire of all things, by whom also hee made the world. Which sonne being the brightnesse of his glorie, and the very image of his substance, ruling all things with the worde of his power, hath by his owne person purged our sinnes, and sitteth on the right hande of the Maiestie on high, being so much more excellent then the Angels, as hee hath by inheritance obtained a more excellent name then they. For vnto which of the Angels sayd he at any time, Thou art my sonne, this day haue I begotten thee? And againe, I will be his father, and hee shall bee my sonne. And againe, when he bringeth in the first begotten sonne into the world, he saieth, And let all the Angels of God worship him. And vnto his Angels he saith, Hee maketh his Angels spirits, and his ministers a flame of fire. But vnto the sonne he saieth, Thy seat (O God) shall be for euer and euer, the scepter of thy kingdome is a right scepter: thou hast loued righteousnesse, and hated iniquitie. Wherefore God, euen thy God hath anointed thee with the oile of gladnesse aboue thy fellowes. And thou Lord in the beginning hast layed the foundation of the earth, and the heauens are the workes of thy handes. They shall perish, but thou endurest. They all shall waxe olde as doeth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art euen the same, and thy yeeres shall not faile. Heb. 1, 1.

Christmasse day.

The Gospel.

Iohn 11. IN the beginning was the Worde, and the Word was with God, and God was the Worde. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darkenesse, and the darkenes comprehended it not. There was sent from God a man, whose name was John: the same came as a witnesse, to beare witnesse of the light, that all men through him might beleeue. He was not that light, but was sent to beare witnesse of the light. That light was the true light which lighteth euery man that commeth into the World. He was in the World, and the World was made by him, and the Worlde knewe him not. Hee came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue hee power to bee made sonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among vs, and we saw the glorie of it, as the glory of the onely begotten sonne of the father, full of grace and trueth.

Saint Steuens day.

The Collect.

GRant vs, O Lorde, to learne to loue our enemies, by the example of thy martyr Saint Steuen, who prayed for his persecuters, to thee which liuest &c.

Then shall follow the Collect of the Natiuitie, which shall bee sayde continually vnto New yeeres day.

The Epistle.

Act. 7. 55. AND Steuen being full of the holy Ghost, looked vp stedfastly with his eyes into heauen, and saw the glory of God, & Jesus standing on the right hand of God, and sayde, Beholde, I see the heauens open, & the Sonne of man standing on the right

Saint Steuens day.

right hande of God. Then they gaue a showte with a lowde voyce, and stopped their eares, and ran vpon him all at once, and cast him out of the citie, and stoned him. And the witnesses layed downe their clothes at a yoong mans feete, whose name was Saul: and they stoned Steuen, calling on, and saying, Lord Iesu receiue my spirit. And he kneeled downe, and cried with a lowde voice, Lord lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The Gospel.

BEholde, I send vnto you Prophets, and wise men and Scribes, and some of them yee shall kill and crucifie, and some of them yee shall scourge in your Synagogues, and persecute them from citie to citie, that vpon you may come all the righteous blood, which hath beene shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whome ye slewe betweene the temple and the altar. Verely I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, howe often woulde I haue gathered thy children together, euen as the hen gathereth her chickens vnder her wings, and ye woulde not: Behold, your house is left vnto you desolate. For I say vnto you, ye shall not see me henceforth, till that ye say, Blessed is he that commeth in the name of the Lord. Mat. 23. 34.

Saint Iohn Euangelists day.

The Collect.

MErcifull Lorde, wee beseech thee to cast thy bright beames of light vpon thy Church, that it beeing lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord, Amen.

Saint Iohn Euangelists day.

The Epistle.

1.Ioh.1,1 That which was from the beginning, which wee haue heard, which wee haue seene with our eyes, which we haue looked vpon, & our hands haue handled of the word of life. And the life appeared, & we haue seene, and beare witnes, and shew vnto you that eternall life, which was with the Father, and appeared vnto vs. That which we haue seene and heard, declare wee vnto you, that ye also may haue fellowship with vs, and that our fellowship may be with the father and his sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioy may be full. And this is the tidings which we haue heard of him, and declare vnto you, that God is light, and in him is no darknesse at all. If we say we haue fellowship with him, and walke in darknesse, we lie, and do not the trueth. But and if we walke in light, euen as hee is in light, then haue we fellowship with him, and the blood of Iesus Christ his sonne cleanseth vs from all sinne. If wee say wee haue no sinne, we deceiue our selues, and the trueth is not in vs. If we knowledge our sinnes, hee is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from al vnrighteousnesse. If we say we haue not sinned, we make him a liar, and his word is not in vs.

The Gospel.

Iohn 21. 19. Iesus said vnto Peter, Folow thou me. Peter turned about, and saw the disciple whome Iesus loued, following (which also leaned on his breast at supper, & saide, Lorde, which is he that betraieth thee?) when Peter therefore sawe him, hee saide to Iesus, Lorde, what shall hee here doe? Iesus sayde vnto him, If I will haue him to tarry till I come, what is that to thee? Followe thou me. Then went this saying abroade among the brethren, that that disciple shoulde not die: yet Iesus sayde not to him, Hee shall not

not die: but If I will that he tary till I come, what is that to thee: The same disciple is hee which testifieth of these things, and wrote these things, and wee know that his testimonie is true. There are also many other things, which Jesus did, the which if they should be written euery one, I suppose the world could not containe the bookes that shoulde bee written.

Innocents day.

The Collect.

ALmightie God, whose prayse this day the yong Innocents thy witnesses haue confessed & shewed forth not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues wee doe confesse, through Jesus Christ our Lord.

The Epistle.

I Looked, and loe, a lambe stoode on the mount Sion, and with him an hundred and xliiii. thousande, hauing his name and his fathers name written in their foreheads. And I heard a voice from heauen, as the sound of many waters, & as the voyce of a great thunder. And I heard the voyce of harpers, harping with their harpes. And they sung as it were a new song before the seate, and before the foure beasts and the elders, and no man could learne the song, but the hundred and xliiii. thousande, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These followe the lambe, whither soeuer hee goeth. These were redeemed from men being the first fruites vnto God, and to the lambe, and in their mouthes was found no guile: for they are without spot before the throne of God. Apo. 14. 1

The Gospel.

THe Angel of the Lorde appeared to Joseph in a sleepe, saying, Arise, and take the childe and his mother, and flee into Egypt, and bee thou there till I bring thee worde. For it will come to passe that Herode will seeke the childe, to de- Mat. 2. 13

stroy

ſtroy him. So when he awoke, he tooke the child and his mother by night, and departed into Egypt, and was there vnto the death of Herode, that it might be fulfilled which was ſpoken of the Lorde by the Prophet, ſaying, Out of Egypt haue I called my ſonne. Then Herode, when he ſawe that he was mocked of the wiſe men, was exceeding wroth, and ſent forth men of warre, and ſlewe all the children that were in Bethlehem, and in all the coaſts (as many as were two yeere old or vnder) according to the time which he had diligently knowen out of the wiſe men. Then was fulfilled that which was ſpoken by the Prophet Jeremie, where as hee ſayde, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they were not.

The Sunday after Chriſtmaſſe day.

The Collect.

Almightie God. &c, (As vpon Chriſtmaſſe day.)

The Epiſtle.

Gal. 4. 1. AND I ſay, that the heyre (as long as hee is a child) differeth not from a ſeruant, though he bee Lorde of all, but is vnder tutours and gouernours, vntill the time that the father hath appoynted. Euen ſo we alſo, when wee were children, were in bondage vnder the ordinances of the worlde: But when the time was full come, God ſent his ſonne made of a woman, and made bond vnto the Lawe, to redeeme them which were bond vnto the Lawe, that wee through election might receiue the inheritance that belongeth vnto the naturall ſonnes. Becauſe ye are ſonnes, God hath ſent the ſpirite of his ſonne into our hearts, which crieth Abba, father. Wherefore nowe thou art not a ſeruant, but a ſonne. If thou be a ſonne, thou art alſo an heyre of God through Chriſt.

The

The Sunday after Christmasse.

The Gospel.

THis is the booke of the generation of Jesus Christ the sonne of Dauid, the sonne of Abraham: Abraham begate Isahac: Isahac begate Jacob: Jacob begate Judas & his brethren: Judas begat Phares & Zaram, of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begate Aminadab: Aminadab begat Naasson: Naassō begate Salmon: Salmon begate Boos of Rahab: Boos begate Obed, of Ruth: Obed begat Jesse: Jesse begat Dauid the King: Dauid the King begat Solomon, of her that was the wife Urie: Solomon begate Roboam: Roboam begate Abia: Abia begate Asa: Asa begate Iosaphat: Iosaphat begate Joram: Joram begate Osias: Osias begate Joatham: Joatham begat Achas: Achas begate Ezekias: Ezekias begat Manasses: Manasses begate Amon: Amon begate Josias: Josias begate Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begate Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begate Sadoc: Sadoc begate Achin: Achin begate Eliud: Eliud begate Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Marie, of whom was borne Jesus, euen hee that is called Christ. And so all the generations from Abraham to Dauid, are xiiii. generations. And from Dauid vnto the captiuitie of Babylon, are xiiii. generations. And from the captiuitie of Babylon vnto Christ, are xiii. generations. Mat. 1. 1.

The birth of Jesus Christ was on this wise: when his mother Marie was married to Joseph, (before they came to dwell together) shee was founde with childe by the holy Ghost. Then Joseph her husband, because he was a righteous man, and would not put her to shame, was minded

priuily to depart from her. But while hee thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, Ioseph thou sonne of Dauid, feare not take vnto thee Marie thy wife: for that which is conceiued in her, commeth of the holy Ghost. Shee shall bring foorth a sonne, and thou shalt call his name Iesus, for hee shall saue his people from their sinnes.

All this was done, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a mayde shalbe with childe, and shall bring foorth a sonne, & they shall cal his name Emmanuel: which if a man interpret, is as much to say, as God with vs. And Ioseph, assoone as hee awoke out of sleepe, did as the Angell of the Lorde had bidden him: and hee tooke his wife vnto him, and knewe her not, till shee had brought foorth her first begotten sonne, and called his name Iesus.

The Circumcision of Christ.

The Collect.

ALmightie God, which madest thy blessed sonne to be circumcised, and obedient to the law for man: graunt vs the true circumcision of the spirite, that our hearts and all our members being mortified from all worldly and carnal lusts, may in all things obey thy blessed will, through the same thy Sonne Iesus Christ our Lord.

The Epistle.

Rom. 4. 8. BLessed is the man to whome the Lorde will not impute sinne. Came this blessednesse then vpon the vncircumcision, or vpon the circumcision also? For wee say that faith was reckoned to Abraham for righteousnesse. Howe was it then reckoned? when hee was in the circumcision, or when hee was in the vncircumcision? not in time of circumcision, but when hee was yet vncircumcised.

And

The Circumcision of Christ.

And hee receiued the signe of circumcision, as a seale of the righteousnes of faith, which he had yet being vncircumcised, that he should be the father of all them that beleeue, though they be not circumcised, that righteousnesse might bee imputed to them also, and that he might bee the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of the faith that was in our father Abraham before the time of circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seede through the lawe, but through the righteousnesse of faith. For if they which are of the lawe be heires, then is faith but vaine, and the promise of none effect.

The Gospel.



AND it fortuned, assoone as the Angels were gone away from the shepheards into heauen, they sayd one to another, Let vs goe euen nowe vnto Bethlehem, and see this thing that we heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, and founde Marie and Joseph, and the babe laid in a manger. Luk. 2. 15. And when they had seene it, they published abroad the saying that was tolde them of that childe. And all they that heard it, wondred at those things which were tolde them of the shepheards. But Marie kept all those saytngs, and pondred them in her heart. And the shepheards returned praising and lauding God, for all the things that they had heard and seene, euen as it was told vnto them. And when the eight day was come, that the childe should be circumcised, his name was called Jesus, which was named of the angel before he was conceiued in the wombe.

If there be a Sunday betweene the Epiphanie & the Circumcision, then shall bee vsed the same Collect, Epistle and Gospel at the Communion, which was vsed vpon the day of Circumcision.

The

The Epiphanie.

The Collect.

O God which by the leading of a starre, diddest manifest thy onely begotten sonne to the Gentiles: mercifully graunt, that wee which knowe thee now by faith, may after this life haue the fruition of thy glorious godhead, through Christ our Lord. Amen.

The Epistle.

Ephe. 3. 1.



For this cause I Paul am a prisoner of Jesus Christ for you heathen, if yee haue heard of the ministration of the grace of God which is giuen mee to youward. For by reuelation shewed hee the mystery vnto mee, as I wrote afore in fewe wordes, whereby when yee reade, ye may vnderstande my knowledge in the mystery of Christ, which mystery in times past was not opened vnto the sonnes of men, as it is nowe declared vnto his holy Apostles and Prophets by the spirite, that the Gentiles shoulde bee inheriters also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospel: whereof I am made a minister, according to the gift of the grace of God, which is giuen vnto me after the working of his power. Vnto me the least of all Saintes is this grace giuen, that I shoulde preach among the Gentiles, the vnsearcheable riches of Christ, and to make all men see what the fellowshippe of the mystery is, which from the beginning of the worlde hath bene hidde in God, which made all things through Jesus Christ, to the intent that nowe vnto the rulers and powers in heauenly things, might be knowen by the congregation, the manifolde wisedome of God, according to the eternall purpose which he wrought in Christ Jesu our Lord, by whom wee haue boldnesse and entrance with the confidence which is by the faith of him.

The

The Epiphanie.

The Gospel.

When Jesus was borne in Bethlehem, a Citie of Jurie, in the time of Herode the king: behold, there came wise men from the East to Hierusalē, saying, Where is hee that is borne King of the Jewes? for wee haue seene his starre in the East, and are come to worship him. When Herode the king had heard these things, he was troubled, and all the Citie of Hierusalem with him. And when he had gathered all the chiefe Priests and Scribes of the people together, he demaunded of them where Christ shoulde be borne. And they said vnto him, At Bethlehem in Jurie: for thus it is written by the Prophet, And thou Bethlehem in the land of Jurie, art not the least among the princes of Juda: For out of thee shall come vnto me the captaine that shal gouerne my people Israel. Then Herode, (when hee had priuily called the wise men) hee enquired of them diligently what time the starre appeared. And hee bade them goe to Bethlehem, and sayde, Goe your way thither, and search diligently for the childe: and when yee haue founde him, bring mee worde againe, that I may come and worship him also. When they had heard the King, they departed, and loe, the starre which they sawe in the East, went before them, till it came and stoode ouer the place wherein the childe was. When they sawe the starre, they were exceeding glad, and went into the house, and found the childe with Marie his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered vnto him giftes, golde, frankincense, and myrrhe. And after they were warned of God in a sleepe, (that they shoulde not goe againe to Herode,) they returned into their owne Countrey an other way. Matt. 2.1.

The

The first Sunday

after the Epiphanie.

The Collect.

LOrde, wee beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they may both perceiue and knowe what things they ought to doe, and also haue grace and power faithfully to fulfil the same, through Iesus Christ our Lord, Amen.

The Epistle.

Rom. 12. 1. I Beseech you therefore brethren, by the mercifulnesse of God, that yee make your bodies a quicke sacrifice, holy, and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world: but be ye changed in your shape, by the renewing of your minde, that yee may prooue what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto me giuen is) to euery man among you, that no man stand high in his own conceit, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that he be gentle and sober, according as God hath dealt to euery man the measure of faith. For as we haue many members in one body, and al members haue not one office: So we, being many, are one bodie in Christ, and euery man among our selues one an others members.

The Gospel.

Luke 2. Verse 43. THE father and mother of Iesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the childe Iesus abode still at Hierusalem, and his father and mother knew not of it: but they supposing him to haue been in the company, came a dayes iourney, and sought him among their kinsefolke and acquaintance:

quaintance: and when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned, that after three dayes they found him in the temple, sitting in the middest of the doctors, hearing them, and posing them. And all that heard him, were astonied at his understanding and answeres. And when they sawe him, they marueiled. And his mother sayde vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee sorowing. And he said vnto them, How happened it that yee sought me? Wist ye not that I must go about my fathers businesse? And they vnderstoode not that saying which hee spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Jesus prospered in wisedome and age, and in fauour with God and men.

The second Sunday

after the Epiphanie.

The Collect.

ALmightie and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

SEeing that wee haue diuers giftes, according to the grace that is giuen vnto vs, if a man haue the gift of prophecie, let him haue it, that it bee agreeing to the faith. Let him that hath an office waite on his office. Let him that teacheth, take heede to his Doctrine. Let him that exhorteth, giue attendance to his exhortation. If anie man giue, let him doe it with singlenesse. Let him that ruleth, doe it wyth diligence. If anie man shewe mercie, let him doe it with cheerefulnesse. Rom. 12 6.

Let

The ij. Sunday after Epiphanie.

Let loue be without dissimulation. Hate that which is euill, and cleaue vnto that which is good. Be kind one to an other with brotherly loue. In giuing honour, goe one before an other. Be not slouthful in the busines which ye haue in hand. Be feruent in spirit. Apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the Saints. Be ready to harbour. Bless them which persecute you. Bless, I say, and curse not. Be merrie with them that are merrie, weepe with them that weepe. Be of like affection one towardes an other. Be not high minded, but make your selues equall to them of the lower sort.

The Gospel.

Iohn 2.1.

AND the third day was there a mariage in Cana, a city of Galilee, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the marriage. And when the wine failed, ỹ mother of Jesus saide vnto him, They haue no wine. Jesus said vnto her, Woman, what haue I to doe with thee: mine houre is not yet come. His mother sayde vnto the ministers, whatsoeuer he saith vnto you, doe it. And there were standing there sixe water pots of stone, after the manner of purifying of the Jewes, conteining two or three fyrkins a piece. Jesus saide vnto them, Fill the water pottes with water. And they filled them vp to the brim. And hee saide vnto them, Drawe out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knewe not whence it was (but the ministers which drewe the water, knewe) he called the bridegrome, and saide vnto him, Euery man at the beginning doth set forth good wine, and when men be drunke, then that which is worse: but thou hast kept the good wine vntill now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glorie, and his disciples beleeued on him.

The

obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay yee tribute: for they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his duetie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertaineth.

The Gospel.

AND when hee entred into a ship, his Disciples followed him. And beholde, there arose a great tempest in the sea, insomuch as the ship was couered with waues, but he was asleepe. And his Disciples came to him, and awoke him, saying, Master, saue vs, wee perish. And hee sayd vnto them, Why are yee fearefull, O yee of little faith? Then hee arose, and rebuked the windes and the sea, and there followed a great calme. But the men marueiled, saying, What maner of man is this, that both windes and sea obey him? And when hee was come to the other side, into the countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And beholde, they cryed out, saying, O Iesu thou sonne of God, What haue we to doe with thee? Art thou come hither to torment vs before the time? And there was a good way off from them a herde of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herde of swine. And he sayd vnto them, Goe your wayes. Then went they out, and departed into the herde of swine. And beholde, the whole herde of swine was caried headlong into the sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the citie, and told euery thing, and what had happened vnto the possessed of the deuils. And behold, the whole citie came out to meete Iesus: and when they sawe him, they besought him that he would depart out of their coasts. Mat.8.23.

The fift Sunday after

the Epiphanie.

The Collect.

LOrd, we beseech thee to keepe thy Church & household continually in thy true religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore bee defended by thy mightie power, through Iesus Christ our Lord.

The Epistle.

Col. 3. 12. PVt vpon you, as the elect of God, tender mercie, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarrell against another: as Christ forgaue you, euen so doe ye. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your heartes, to the which peace yee are called in one body: and see that yee bee thankefull. Let the worde of Christ dwel in you plenteously, with all wisedome. Teach and exhort your owne selues in Psalmes and Hymnes, & spirituall songs, singing with grace in your hearts to the Lorde. And whatsoeuer ye doe in word or deed, doe all in the name of the Lord Iesu, giuing thanks to God the Father by him.

The Gospel.

Mat. 13. 24. THe kingdome of heauen is like vnto a man which sowed good seede in his fielde: but while men slept, his enemie came, and sowed tares among the wheate, and went his way. But when the blade was sprung vp, and had brought foorth fruite, then appeared the tares also. So the seruaunts of the householder came, and sayde vnto him, Sir, diddest not thou sowe good seed in thy field? from whence then hath it tares? He said vnto them, The enuious mã hath done this. The seruants sayd vnto him, Wilt thou then that we goe & weed them vp? But he

he ſayd, Nay leaſt while ye gather vp the tares, ye plucke vp alſo the Wheate with them: let both growe together vntill the haruеſt, and in the time of haruеſt, I will ſay to the Reapers, Gather ye firſt the tares, and bind them together in ſheaues to be burnt, but gather the Wheate into my barne.

The ſixt Sunday (if there be ſo many) ſhall haue the ſame Collect, Epiſtle and Goſpel, that was vpon the fift Sunday.

The Sunday called

Septuageſima.

The Collect.

OLorde, wee beſeech thee fauourably to heare the prayers of thy people, that we which are iuſtly puniſhed for our offences, may be mercifully deliuered by thy goodneſſe, for the glory of thy Name, through Jeſus Chriſt our Sauiour, Who liueth and reigneth world with out end. Amen.

The Epiſtle.

PErceiue ye not, how that they which runne in a courſe, runne all, but one receiueth the reward: So runne, that ye may obtaine. Euery man that prouеth maſteries, abſteineth from all things: and they doe it to obteine a crowne that ſhall periſh, but we to obtaine an euerlaſting crowne. I therefore ſo runne, not as at an vncertaine thing: ſo fight I, not as one that beateth the ayre: but I tame my body, and bring it into ſubiection, leaſt by any meanes it come to paſſe, that when I haue preached to other, I my ſelfe ſhould be caſt away. 1. Cor. 9. 24.

The Goſpel.

THe kingdome of heauen is like vnto a man that is an Houſholder, which went out early in the morning to hire labourers into his vineyarde. And when the agreement was made with the labourers for a peny a day, he ſent them into his vineyarde. And hee went Mat. 20. 1.

out about the third houre,and ſaw other ſtanding idle in the market place, and ſayd vnto them, Goe ye alſo into the vineyarde, and whatſoeuer is right, I will giue you. And they went their way. Againe hee went out about the ſixth and ninth houre,and did likewiſe. And about the eleuenth houre he went out, and found other ſtanding idle, and ſayd vnto them, Why ſtand ye here all the day idle? They ſayde vnto him, Becauſe no man hath hired vs. Hee ſaith vnto them, Goe yee alſo into the vineyarde, and whatſoeuer is right, that ſhall ye receiue. So when euen was come, the Lorde of the vineyarde ſaid vnto his Steward,Call the labourers, and giue them their hire,beginning at the laſt,vntill the firſt. And when they did come that came about the eleuẽth houre, they receiued euery man a peny. But when the firſt came alſo, they ſuppoſed that they ſhould haue receiued more, and they likewiſe receiued euery man a peny.And when they had receiued it, they murmured againſt the goodman of the houſe, ſaying, Theſe laſt haue wrought but one houre, and thou haſt made them equall with vs, which haue borne the burden and heate of the day. But he anſwered vnto one of them, and ſaid, Friend, I doe thee no wrong: Diddeſt thou not agree with mee for a penie? Take that thine is, and goe thy way: I will giue vnto this laſt, euen as vnto thee. Is it not lawfull for mee to doe as mee luſteth with mine owne goods? Is thine eie euil, becauſe I am good? So the laſt ſhal be firſt, and the firſt ſhall be laſt. For many be called, but few be choſen.

The Sunday called

Sexageſima.

The Collect.

LOrd God, Which ſeeſt that wee put not our truſt in any thing that we doe: mercifully graunt, that by thy power we may be defended againſt all aduerſitie, through Jeſus Chriſt our Lord.

The

Sunday called Sexageſima.

The Epiſtle.

YEe ſuffer fooles gladly, ſeeing your ſelues are wiſe. For ye ſuffer, if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himſelfe, if a man ſmite you on the face. I ſpeake as concerning rebuke, as though we had bene weake in this behalfe. Howbeit, wherein ſoeuer any man dare be bold (I ſpeake fooliſhly) I dare be bold alſo. They are Hebrewes, euen ſo am I. They are Iſraelites, euen ſo am I. They are the ſeede of Abraham, euen ſo am I. They are the miniſters of Chriſt (I ſpeake as a foole) I am more. In labours more abundant, in ſtripes aboue meaſure, in priſon more plenteouſly, in death oft. Of the Iewes fiue times receiued I fortie ſtripes ſaue one. Thrife was I beaten with rods, I was once ſtoned, I ſuffered thrife ſhipwracke, night and day haue I beene in the deepe ſea. In iourneying often, in perils of water, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the Heathen, in perils in the Citie, in perils in Wildernes, in perils in the ſea, in perils among falſe brethren, in labour and trauell, in watchings often, in hunger and thirſt, in faſtings often, in colde and nakednes: beſide the things which outwardly happen vnto me, I am cumbred dayly, and doe care for all congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I muſt needes boaſt, I will boaſt of the things that concerne mine infirmities. The God and father of our Lorde Ieſus Chriſt, which is bleſſed for euermore, knoweth that I lie not. 2.Cor.11. 19.

The Goſpel.

WHen much people were gathered together, and were come to him out of all cities, he ſpake by a ſimilitude, The ſower went out to ſowe his ſeede, and as hee ſowed, ſome fell by the way ſide, and it was troden downe, and the foules of the ayre deuoured it vp. And ſome fell on ſtones, and as ſoone as it was ſprung vp, it withered away, becauſe it lacked moyſtneſſe. And ſome fell among thornes, and the thornes ſprang vp with it, and choaked it. And ſome Luke 8.4.

fell on good ground, and ſprang vp, and bare fruite an hundreth fold. And as hee ſaid theſe things, he cried, He that hath eares to heare, let him heare. And his diſciples aſked him, ſaying, What maner of ſimilitude is this? And he ſaid, Unto you it is giuen to know the ſecrets of the kingdom of God, but to other by parables, that when they ſee, they ſhould not ſee, and when they heare, they ſhould not vnderſtand. The parable is this. The ſeed is the Word of God. Thoſe that are beſide the way, are they that heare, then commeth the deuil, and taketh away the Worde out of their hearts, leaſt they ſhould beleeue and bee ſaued. They on the ſtones, are they, which when they heare, receiue the Word with ioy, and theſe haue no rootes, which for a while beleeue, and in time of temptation goe away. And that which fell among thornes, are they, which when they haue heard, goe forth, and are choked with cares and riches, and voluptuous liuing, and bring foorth no fruite. That which fell on the good ground, are they, which with a pure and good heart heare the Word, and keepe it, and bring foorth fruit through patience.

The Sunday called

Quinquageſima.

The Collect.



Lorde, which doeſt teach vs that all our doings without charitie are nothing worth: ſend thy holy Ghoſt, and powre into our hearts that moſt excellent gift of charitie, the very bond of peace and all vertues, without the which whoſoeuer liueth, is counted dead before thee: Graunt this for thine onely Sonne Jeſus Chriſts ſake.

The Epiſtle.

1.Cor.13. 1.



Though I ſpeake with tongues of men, and of angels, and haue no loue, I am euen as ſounding braſſe, or as a tinckling Cymball. And though I could prophecie, and vnderſtand all ſecrets, and all knowledge: yea, if I haue all faith, ſo ỹ I could moue mountaines out of their

their places, and yet haue no loue, I am nothing. And though I beſtow all my goods to feed the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue doeth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquitie: but reioyceth in the trueth, ſuffreth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying faile, either tongues ceaſe, or knowledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect: But when that which is perfect is come, then that which is vnperfect ſhall be done away. When I was a child, I ſpake as a child, I vnderſtood as a child, I imagined as a child: But aſſoone as I was a man, I put away childiſhneſſe. Nowe we ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall we ſee face to face. Now I know vnperfectly: But then ſhall I know, euen as I am knowen. Now abideth faith, hope, and loue, euen theſe three: but the chiefe of theſe is loue.

The Goſpel.



IEſus tooke vnto him the twelue, and ſayd vnto them, Beholde, wee goe vp to Hieruſalem, and all ſhall be fulfilled which are written by the Prophets of the Sonne of man. For hee ſhall be deliuered vnto the Gentiles, and ſhall bee mocked, and deſpitefully entreated, and ſpitted on. And when they haue ſcourged him, they will put him to death, and the third day hee ſhall riſe againe. And they vnderſtood none of theſe things. And this ſaying was hid from them, ſo that they perceiued not the things which were ſpoken. And it came to paſſe, that as hee was come nigh to Jericho, a certaine blind man ſate by the high way ſide, begging. And when hee heard the Luk. 18. 31

people passe by, he asked what it meant. And they sayd vnto him, that Iesus of Nazareth passed by. And he cried, saying, Iesu thou sonne of Dauid, haue mercie on mee. And they which went before, rebuked him, that hee should hold his peace. But he cried so much the more, Thou sonne of Dauid, haue mercie on me. And Iesus stood still, and commaunded him to be brought vnto him. And when hee was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And he sayd, Lord, that I might receiue my sight. And Iesus sayde vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly hee receiued his sight, and followed him, praising God. And all the people, when they saw it, gaue prayse vnto God.

The first day in Lent.

The Collect.

ALmightie & euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create & make in vs newe and contrite hearts, that wee worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercy, perfect remission and forgiuenes, through Iesus Christ.

The Epistle.

Ioel 2. 12. TUrne you vnto me with al your hearts, with fasting, weeping, and mourning: rent your hearts, and not your clothes. Turn you vnto the Lord your God, for he is gracious & merciful, long suffring, & of great compassion, and ready to pardō wickednes. Then (no doubt) he also shall turne and forgiue: and after his chastening, hee shall let your increase remaine for meate and drinke offrings vnto the Lorde your God. Blowe out with the trumpet in Sion, proclaime a fasting, call the congregation, and gather the people together: Warne the congregation, gather the Elders, bring the children and sucklings together. Let the bride-

The first day of Lent.

bridegrome go foorth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the porch and the altar, weeping, and saying, Bee fauourable, O Lorde, be fauourable vnto thy people, let not thine heritage be brought to such confusion, lest the heathen bee lords thereof. Wherefore should they say among the heathen, Where is now their God?

The Gospel.

When yee fast, be not sad, as the hypocrites are: For they disfigure their faces, that it may appeare vnto men how that they fast. Verily I say vnto you, they haue their reward. But thou, when thou fastest, annoint thine head, and wash thy face, that it appeare not vnto men howe that thou fastest, but vnto thy father which is in secret, and thy father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where theeues breake through and steale: But lay vp for you treasures in heauen, where neither rust nor moth doth corrupt, and where theeues do not breake through nor steale. For where your treasure is, there will your hearts be also. Mat. 6. 16.

The first Sunday in Lent.

The Collect.

O Lord, which for our sake diddest fast forty dayes and forty nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, We may euer obey thy godly motions in righteousnes and true holinesse, to thy honour and glory, Which liuest and raignest, &c.

The

The first Sunday in Lent.

The Epistle.

2. Cor. 6. 1

WEe as helpers exhort you, that yee receiue not the grace of GOD in vaine. For he sayeth, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office bee found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureneſſe, in knowledge, in long suffering, in kindneſſe, in the holy Ghost, in loue vnfained, in the word of trueth, in the power of GOD, by the armour of righteousneſſe on the right hand and on the left, by honour and dishonour, by euill report & good report, as deceiuers, and yet true, as vnknowen, and yet knowen, as dying, and behold we liue, as chastened, and not killed, as sorrowing, and yet alway mery, as poore, and yet making many rich, as hauing nothing, and yet possessing all things.

The Gospel.

Mat. 4. 1.

THen Jesus was led away of the spirite into the wilderneſſe, to bee tempted of the deuill. And when hee had fasted fourtie dayes and fourtie nights, hee was at the last an hungred. And when the tempter came to him, hee sayd, If thou bee the sonne of God, commaund that these stones bee made bread. But hee answered, and sayde, It is written, Man shall not liue by bread onely, but by euery worde that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy citie, and setteth him on a pinacle of the temple, and sayeth vn-

to

to him, If thou be the ſonne of God, caſt thy ſelfe downe head-long: for it is written, Hee ſhall giue his Angels charge ouer thee, and with their hands they ſhall hold thee vp, leaſt at any time thou daſh thy foote againſt a ſtone. And Jeſus ſaid vnto him, It is written againe, Thou ſhalt not tempt the Lorde thy God. Againe, the deuill taketh him vp into an exceeding high mountaine, and ſheweth him all the kingdomes of the world, and the glory of them, and ſayeth vnto him, All theſe will I giue thee, if thou wilt fall downe & worſhip me. Then ſayeth Jeſus vnto him, Auoid Satan, for it is written, Thou ſhalt worſhip the Lorde thy God, and him onely ſhalt thou ſerue. Then the deuill leaueth him, and behold, the Angels came and miniſtred vnto him.

The ſecond Sunday in Lent.

The Collect.

ALmightie God, which doeſt ſee that we haue no power of our ſelues to helpe our ſelues: keepe thou vs both outwardly in our bodies, and inwardly in our ſoules, that we may bee defended from all aduerſities which may happen to the body, and from all euill thoughts which may aſſault and hurt the ſoule, through Jeſus Chriſt, &c.

The Epiſtle.

WEe beſeech you brethren, and exhort you by the Lord Jeſus, that ye encreaſe more and more, euen as ye haue receiued of vs, how yee ought to walke, and to pleaſe God. For yee know what commaundements wee gaue you by our Lorde Jeſus Chriſt. For this is the will of God, euen your holineſſe: that ye ſhould abſteine from fornication, and that euery one of you ſhould know how to keepe his veſſell in holineſſe and honour, and not in the luſt of concupiſcence, as doe the heathen, which know not God: that no man oppreſſe and defraud his brother in bargaining, becauſe that the Lord is the auenger of all ſuch things, as we told you before & teſtified. For God hath not called vs vnto vncleanneſſe, but vnto holineſſe. Hee therefore that deſpiſeth, deſpiſeth not 1. Theſ. 4. 1.

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man,but God,Which hath ſent his holy ſpirit among you.

The Goſpel.

Matt.15. 21.



IEſus went thence, and departed into the coaſtes of Tyre and Sidon: and beholde, a woman of Canaan (which came out of ỹ ſame coaſtes) cried vnto him, ſaying, Haue mercy on mee, O Lorde, thou ſonne of Dauid: my daughter is piteouſly vexed with a deuill. But he anſwered her nothing at all. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after vs. But he anſwered and ſayd, I am not ſent, but to the loſt ſheepe of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lorde helpe mee. He anſwered and ſayd, It is not meete to take the childrens bread, and caſt it to dogs. She anſwered and ſayd Trueth Lorde, for the dogs eate of the crummes which fall from their maſters table. Then Jeſus anſwered, and ſayd vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the ſame time.

The third Sunday in Lent.

The Collect.

WE beſeech thee almighty GOD, looke vpon the hearty deſires of thy humble ſeruants, and ſtretch foorth the right hand of thy maieſtie, to be our defence againſt al our enemies, through Jeſus Chriſt our Lord.

The Epiſtle.

Eph.5.1.

BE you the followers of God as deare children, and walke in loue, euen as Chriſt loued vs, and gaue himſelfe for vs, an offring and a ſacrifice of a ſweete ſauour to God. As for fornication, & all vncleannes or couetouſnes, let it not bee once named among you, as it becommeth

meth saints, or filthinesse, or foolish talking, or iesting, which are not comely, but rather giuing of thankes. For this yee knowe, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the kingdome of Christ, & of God. Let no man deceiue you with vaine words: For because of such things, commeth the wrath of God vpon the children of disobedience. Be ye not therfore companions of them. Ye were sometimes darkenes, but now are ye light in the Lord: walke as children of light: for the fruit of the spirit consisteth in al goodnes, and righteousnes, and trueth. Accept that which is pleasing vnto the Lord, and haue no felowship with the vnfruitfull workes of darkenes, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret: but all things when they are brought foorth by the light, are manifest. For whatsoeuer is manifest, the same is light. Wherefore hee sayth, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel.



IEsus was casting out a deuill that was dumbe. And when he had cast out the deuil, the dumbe spake, and the people wondred. But some of them sayde, He casteth out deuils through Beelzebub the cheefe of the Deuiles. And other tempted him, and required of him a signe from heauen. But hee, knowing their thoughtes, sayde vnto them, Euery kingdome deuided against it selfe, is desolate, and one house doth fall vpon another. If Satan also be diuided against himselfe, how shall his kingdome endure: Because yee say I cast out deuiles through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose helpe doe your children cast them out: Therefore shall they bee your Judges. But if I by the finger Lu. 11.14

of

of God cast out deuiles, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: But when a stronger then hee commeth vpon him, and ouercommeth him, he taketh from him al his harnesse, wherein he trusted, and diuideth his goodes. He that is not with me, is against mee: and he that gathereth not with me, scattereth abroad. When the vncleane spirit is gone out of a man, hee walketh throwe dre places, seeking rest: and when he findeth none, he saith, I wil returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirits worse then himselfe, and they enter in, and dwell there: and the ende of that man is worse then the beginning. And it fortuned, that as hee spake these things, a certaine woman of the company lift vp her voyce, and sayde vnto him, Happy is the wombe that bare thee, and the pappes which gaue thee sucke. But he sayd, Yea, happie are they that heare the word of God, and keepe it.

The fourth Sunday in Lent.

The Collect.

GRaunt we beseech thee almightie God, that wee which for our euill deedes are worthily punished, by the comfort of thy grace may mercifully be relieued, through our Lord Jesus Christ.

The Epistle.

Gal. 4. 21. TEll me (ye that desire to be vnder the law) do ye not heare of the law: for it is written, that Abraham had two sonnes: the one by a bondmaide, the other by a free woman. Yea, & he which was borne of the bondwoman, was borne after the flesh: but he which was borne of the free woman, was borne by promise. Which thinges are spoken by an allegorie: for these are two testaments, the one from the mount Sina, which gendreth vnto bondage, which

which is Agar: for mount Sina is Agar in Arabia, and boordereth vpon the citie which is nowe called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that beares no children, breake foorth and cry thou that trauellest not: for the desolate hath many moe children, then she which hath an husband.

Brethren, we are after Isahac the children of promise. But as then he that was borne after the flesh, persecuted him that was borne after the spirite: euen so is it now. Neuertheless, what sayeth the Scripture? Put away the bondwoman and her sonne: for the sonne of the bondwoman shall not be heire with the sonne of the free woman. So then brethren, wee are not children of the bondwoman, but of the freewoman.

The Gospel.

IEsus departed ouer the Sea of Galilee, which is the sea of Tiberias, and a great multitude followed him, because they sawe his miracles which hee did on them that were diseased. And Jesus went vp into a mountaine, and there hee sate with his disciples. And Easter (a feast of the Jewes) was nigh. When Jesus then lift vp his eyes, and sawe a great company come vnto him, hee sayd vnto Philip, Whence shall we buy bread, that these may eate? This he sayd to proue him, for he himselfe knew what hee would doe. Philip answered him, Two hundreth penyworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples, (Andrew, Simon Peters brother) sayeth vnto him, There is a lad which hath fiue barley loaues, and two fishes: but what are they among so many? And Jesus sayd, Make the people sit down. There was much grasse in the place. So the men sate downe, in number about fiue thousand. And Jesus tooke the bread, and when he had giuen thankes, hee gaue to Ioh. 6. 1.

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the Diſciples, and the Diſciples to them that were ſet downe, and likewiſe of the fiſhes, as much as they would. When they had eaten enough, he ſayd vnto his Diſciples, Gather vp the broken meate which remaineth, that nothing be loſt. And they gathered it together, and filled twelue baſkets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then thoſe men (when they had ſeene the miracle that Jeſus did) ſayd, This is of a trueth the ſame Prophet that ſhould come into the world.

The fift Sunday in Lent.

The Collect.

WE beſeech thee almightie God, mercifully to looke vpon thy people, that by thy great goodneſſe they may be gouerned and preſerued euermore, both in body and ſoule, through Jeſus Chriſt our Lord.

The Epiſtle.

Heb. 9. 11. CHriſt being an high Prieſt of good things to come, came by a greater and a more perfect tabernacle, not made with hands, that is to ſay, not of this building, neither by the blood of goates and calues: but by his owne blood hee entred in once into the holy place, and found eternall redemption. For if the blood of Oxen and of Goates, and the aſhes of a young Cowe, when it is ſprinckled, purifieth the vncleane, as touching the purifying of the fleſh: how much more ſhall the blood of Chriſt (which through the eternall ſpirite offered himſelfe without ſpot to God) purge your conſcience from dead workes, for to ſerue the liuing God: And for this cauſe is hee the mediatour of the newe Teſtament, that through death, which chanced for the redemption of thoſe tranſgreſſions that were vnder the firſt Teſtament, they which are called, might receiue the promiſe of eternall inheritance.

The

The fift Sunday in Lent.

The Goſpel.

WHich of you can reduke mee of ſin: Ioh.8.46.
If I ſay the trueth, why doe yee not beleeue me: He that is of God, heareth Gods woꝛds: Be theꝛefoꝛe heare thē not, becauſe yee are not of God. Then anſwered the Jewes, and ſaid vnto him, Say wee not well ỏ thou art a Samaritane, and haſt the deuill: Jeſus anſwered, I haue not the deuill: but I honour my Father, and ye haue diſhonoured me. I ſeeke not mine oWne pꝛayſe, theꝛe is one that ſeeketh and iudgeth. Uerily, verily I ſay vnto you, If a man keepe my ſaying, he ſhal neuer ſee death. Then ſaid the Jewes vnto him, Now know we that thou haſt the deuill. Abꝛaham is dead, and the Pꝛophets, and thou ſaieſt. If a man keepe my ſaying, he ſhall neuer taſte of death. Art thou greater then our father Abꝛaham, which is dead: And the Pꝛophets are dead: Whom makeſt thou thy ſelfe: Jeſus anſwered, If I honour my ſelfe, mine honour is nothing: it is my father that honoureth me, Which ye ſay is your God, and yet ye haue not knoWen him; but I knoW him. And if I ſay I knoW him not, I ſhal be a liar, like vnto you. But I knoW him and keep his ſaying. Your father Abꝛaham was glad to ſee my day: and he ſaWe it, & reioyced. Then ſaid the Jewes vnto him, Thou art not yet fiftie yeeres old, & haſt thou ſeene Abꝛaham: Jeſus ſaid vnto them, Uerily, verily I ſay vnto you, yer Abꝛaham was boꝛne, I am. Then tooke they vp ſtones to caſt at him: but Jeſus hid himſelfe, and Went out of the temple.

The Sunday next before Eaſter.

The Collect.

ALmighty and euerlaſting God, which of thy tender loue towards man, haſt ſent our ſauiour Jeſus Chꝛiſt, to take vpon him our fleſh, and to ſuffer death vpon the croſſe, that all mankinde ſhoulde

follow the example of his great humilitie: mercifully graunt, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord.

The Epistle.

Phil. 2. 5. LEt the same mind bee in you, that was also in Christ Iesu, which when he was in the shape of God, thought it no robberie to bee equall with God: Neuertheless, hee made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell as a man. Hee humbled himselfe, and became obedient vnto the death, euen the death of the crosse. Wherefore God hath also exalted him on high, and giuen him a name, which is aboue all names, that in the name of Iesus euery knee should bow, both of things in heauen, and things in earth, and things vnder the earth, and that all tongues should confesse that Iesus Christ is the Lord, vnto the praise of God the father.

The Gospel.

Mat. 26. 1 AND it came to passe, when Iesus had finished all these sayings, hee sayde vnto his disciples, Ye knowe that after two dayes shall bee Easter, and the sonne of man shall be deliuered ouer to bee crucified. Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and helde a counsell, that they might take Iesus by subtiltie, and kill him. But they sayd, Not on the holy day, lest there bee an vproze among the people. When Iesus was in Bethany, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster boxe of precious ointment, and powred it on his head as he sate at the boord. But when his disciples sawe it, they had

had indignation, saying, Whereto serueth this waste? This oyntment might haue bene well sold, and giuen to the poore. When Jesus vnderstoode that, hee sayde vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shal not haue alwayes. And in that shee hath cast this oyntment on my body, shee did it to bury me. Verily I say vnto you, Whersoeuer this gospel shalbe preached in al the world, there shall also this be told that she hath done, for a memoriall of her. Then one of the twelue (which was called Judas Iscariot) went in to the chiefe Priestes, and said vnto them, What will ye giue me, and I wil deliuer him vnto you? And they appointed vnto him thirty pieces of siluer. And from that time foorth, he sought opportunitie to betray him. The first day of sweet bread, the disciples came to Jesus, saying to him, Where wilt thou that wee prepare for thee to eate the Passeouer? And he sayd, Goe into the citie to such a man, and say vnto him, The master saith, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Jesus had appointed them, and they made ready the Passeouer. When the euen was come, he sate down with the twelue: and as they did eate, he said, Verily I say vnto you, that one of you shall betray me. And they were exceeding sorowful, and began euery one of them to say vnto him, Lord, is it I? He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The sonne of man truly goeth as it is written of him: but wo vnto that man by whom the sonne of man is betrayed: it had bin good for that man if he had not been borne. Then Judas which betrayed him, answered and said, Master, Is it I? He sayd vnto him, Thou hast sayd. And when they were eating, Jesus tooke bread, and when he had giuen thankes, he brake it, and gaue it to the disciples, and saide, Take, eate, this is my body. And he tooke the cuppe, and thanked, and gaue it to them, saying, Drinke yee all of this: for this is my blood (which is of the newe Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke hencefoorth of this fruite of the Vine tree, vntill that day when I shall

drinke it new with you in my fathers kingdome. And when they had said grace, they went out vnto mount Oliuet. Thē said Iesus vnto them, All ye shall be offended because of me this night: For it is written, I will smite the Sheepheard, and the sheep of the flocke shalbe scattered abroad: but after I am risen againe, I will goe before you into Galilee. Peter answered, and saide vnto him, Though all men be offended because of thee, yet will I not be offended. Iesus saide vnto him, Verily I say vnto thee, that in this same night, before the Cocke crowe, thou shalt deny me thrise. Peter saide vnto him, Yea though I should die with thee, yet wil I not deny thee. Likewise also said all the Disciples. Then came Iesus with them vnto a Farme place (which is called Gethsemane) and said vnto the disciples, Sit ye here while I goe and pray yonder. And he tooke with him Peter, and the two sonnes of Zebedee, and beganne to waxe sorowful and heauie. Then saide Iesus vnto them, My soule is heauie, euen vnto the death: tary ye here, and watch with me. And he went a little further, and fel flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheles, not as I will, but as thou wilt. And he came vnto the Disciples, and found them asleepe, and saide vnto Peter, What, coulde yee not watch with mee one houre? Watch and pray, that ye enter not into temptation: The spirit is willing, but the flesh is weake. He went away once againe, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And hee came and found them asleepe againe, for their eyes were heauie. And he left them, & went againe, and prayed the third time, saying the same words. Then commeth he to his Disciples, and saide vnto them, Sleepe on now, and take your rest. Beholde, the houre is at hand, and the sonne of man is betrayed into the handes of sinners. Rise, let vs be going, beholde, hee is at hand that doeth betray me. While he yet spake, loe, Iudas one of the number of the twelue, came, and with him a great multitude with swordes and staues, sent from the chiefe Priests and Elders of the people. But he that betrayed him, gaue them a token, saying, Whomsoeuer I kisse, the same

same is hee, holde him fast. And foorthwith hee came to Jesus, and said, Haile Master, and kissed him. And Jesus saide vnto him, Friende, wherefore art thou come? Then came they, and layd handes on Jesus, and tooke him. And behold, one of them which were with Jesus, stretched out his hād, and drew his sword, and strooke a seruant of the high Priest, and smote off his eare. Then saide Jesus vnto him, Put vp thy sworde into the sheathe: for all they that take the sword, shall perish with the sword. Thinkest thou that I can not now pray to my father, and he shall giue me euen now more then twelue legions of Angels? But howe then shall the Scriptures be fulfilled? For thus must it bee. In that same houre said Jesus to the multitude, Ye be come out as it were to a thiefe, with swords & staues for to take me. I sate daily with you teaching in the Temple, & ye tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him and fled. And they tooke Jesus, and led him to Caiaphas the high Priest, where the Scribes & the Elders were assembled. But Peter followed him afar off vnto the hie Priests palace, and went in, and sate with the seruauntes, to see the ende. The chiefe Priests and Elders, and all the counsaile sought false witnes against Jesus, for to put him to death, but founde none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the Temple of God, and to builde it againe in three dayes. And the chiefe Priest arose, and saide vnto him, Answerest thou nothing? Why doe these beare witnesse against thee? But Jesus helde his peace. And the chiefe Priest answered, and sayde vnto him, I charge thee by the liuing God, that thou tell vs whether thou bee Christ the sonne of God. Jesus saide vnto him, Thou hast sayde. Neuertheless I say vnto you, Hereafter shall yee see the sonne of man sitting on the right hand of power, and comming in the cloudes of the skie. Then the hie Priest rent his clothes, saying, He hath spoken blasphemie, what need we of any more witnesses? Beholde, nowe yee haue heard his blasphemie, what thinke ye? They answered, and saide, Hee

is worthie to die. Then did they spitte in his face, and buffeted him with fistes. And other smote him on the face with the palme of their handes, saying, Tell vs, thou Christ, Who is hee that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galilee. But hee denied before them all, saying, I wote not what thou sayest. When hee was gone out into the porche, another Wench sawe him, and saide vnto them that were there, This fellowe was also with Jesus of Nazareth. And againe hee denied with an othe saying, I doe not knowe the man, After a while came vnto him they that stoode by, And saide vnto Peter, Surely thou art euen one of them, for thy speech bewrayeth thee. Then beganne he to curse and to sweare that he knew not the man. And immediately the Cocke crewe. And Peter remembred the worde of Jesu,, Which said vnto him, Before the Cocke crowe, thou shalt denie mee thrise: and hee went out, and wept bitterly. When the morning was come, all the chiefe Priests and Elders of the people helde a counsell against Jesus to put him to death, and brought him bounde, and deliuered him vnto Pontius Pilate the Deputie. Then Judas which had betrayed him (seeing that hee was condemned) repented him selfe, and brought againe the xxx. plates of siluer to the chiefe Priestes and Elders, saying, I haue sinned, betraying the innocent blood. And they saide, What is that to vs? see thou to that. And hee cast downe the siluer plates in the Temple, and departed, and went and hanged himselfe. And the chiefe Priests tooke the siluer plates, & said, It is not lawfull for to put thē into the treasurie, because it is the price of blood. And they tooke counsaile, and bought with them a potters field to burie strangers in. Wherefore ỹ field is called Acheldama, that is, The field of blood, vntil this day. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, and they took xxx. siluer plates, the price of him that was valued, whō they bought of ỹ children of Israel, & gaue them for the potters field, as the Lord appoynted me. Jesus stood before the Deputie, & the Deputie asked him, saying, Art thou the king of the Jewes? Jesus said vnto him, Thou saiest. And when

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he was accused of the chiefe Priestes and Elders, hee answered nothing. Then sayd Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And hee answered him to neuer a worde, in so much that the Deputie marueiled greatly. At the feast, the Deputie was wont to deliuer vnto the people a prisoner, whome they would desire. He had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate sayde, Whether will ye that I giue loose vnto you Barabbas, or Iesus which is called Christ? For he knewe that for enuie they had deliuered him. When he was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to do with that iust man, for I haue suffered this day many things in my sleepe, because of him. But the chiefe Priestes and Elders perswaded the people that they shoulde aske Barabbas, and destroy Iesus. The Deputie answered, and sayde vnto them, Whether of the twaine will yee that I let loose vnto you? They sayde Barabbas. Pilate sayde vnto them, What shall I doe then with Iesus, which is called Christ? They all sayde vnto him, Let him bee crucified. The Deputie sayde, What euill hath he done? But they cryed more, saying, Let him bee crucified. When Pilate sawe that he coulde preuaile nothing, but that more businesse was made, he tooke water, and washed his handes before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people, and sayde, His blood bee on vs, and on our children. Then let hee Barabbas loose vnto them, and scourged Iesus, and deliuered him to bee crucified. Then the souldiers of the Deputie tooke Iesus into the common Hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And when they had spit vpon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne rayment on him, and ledde him away to crucifie him. And as they came out, they founde a man of Cyrene

(named Simon) him they compelled to beare his crosse. And they came vnto the place which is called Golgotha, (that is to say, a place of dead mens skuls) and gaue him vineger mingled with gall, to drinke: and when he had tasted thereof, hee would not drinke. When they had crucified him, they parted his garments, and did cast lottes, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is Iesus, the King of the Iewes. Then were there two theues crucified with him, one on the right hand, and another on ỹ left. They that passed by, reuiled him, wagging their heades, and saying, Thou that destroyedst the Temple of God, and diddest builde it in three dayes, saue thy selfe. If thou bee the sonne of GOD, come downe from the crosse. Likewise also the high Priests mocking him, with the Scribes and Elders, sayde, Hee sa-ued other, himselfe he cannot saue. If he be the king of Israel, let him now come downe from the crosse, and wee will beleeue him. He trusted in God, let him deliuer him nowe if hee will haue him: For hee sayde, I am the sonne of God. The theues also which were crucified with him, cast the same in his teeth. From ỹ sixt houre was there darknes ouer all the land, vntil the ninth houre. And about the ninth houre Jesus cried with a loud voyce, saying, Eli, Eli, lama sabachthani, that is to say, My God, my God, why hast thou forsaken me: Some of them that stoode there, when they heard that, sayde, This man calleth for Elias. And straight way one of them ranne, and tooke a spunge, and when hee had filled it full of vineger, hee put it on a reede, and gaue him to drinke. Other sayde, Let be, let vs see whether Elias will come, and deliuer him. Jesus, when hee had cried againe with a loude voyce, yeelded vp the Ghost. And beholde, the vayle of the temple did rent in two partes from the toppe to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saintes which slept, arose, and went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centu-

rion,

rion, and they that were with him watching Jesus, sawe the earthquake, and those things which happened, they feared greatly, saying, Truely this was the sonne of God. And many women were there (beholding him a farre off) which followed Jesus from Galilee, ministring vnto him: among which was Marie Magdalene, and Marie the mother of James and Joses, and the mother of Zebedees children.

Munday before Easter.

The Epistle.



WHAT is hee this that commeth from Edom, With redde coloured clothes of Bosra (which is so costly cloth) and commeth in so mightily with all his strength? I am hee that teacheth righteousnesse, and am of power to helpe. Wherefore then is thy clothing redde, and thy rayment like his that treadeth in the Winepresse? I haue troden the presse my selfe alone, & of all people there is not one with me. Thus will I treade downe mine enemies in my wrath, and set my feete vpon them in mine indignation, and their blood shall bespring my clothes, & so wil I staine all my rayment. For the day of vengeance is assigned in mine heart, & the yeere when my people shall be deliuered, is come. I looked about mee, and there was no man to shewe mee any helpe. I maruelled that no man helde me vp. Then I helde me by mine owne arme, and my feruentnesse susteyned mee. And thus will I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lorde, Esai, 63. 1.

Munday before Easter.

Lorde, yea and the prayse of the Lorde, for all that hee hath giuen vs, for the great good that hee hath done for Israel, which he hath giuen them of his own fauour, and according to the multitude of his louing kindnesse. For he saide, These no doubt are my people, and no shrinking children: and so he was their Sauiour. In their troubles hee was also troubled with them, and the Angel that went foorth from his presence deliuered them. Of very loue and kindenesse that he had vnto them, he redeemed them. Hee hath borne them, and caryed them vp, euer since the world beganne. But after they prouoked him to wrath, and vexed his holy minde, hee was their enemie, and fought against them himselfe. Yet remembred Israel the olde time of Moses and his people, saying, Where is he that brought them from ỹ water of the sea, with them that fedde his sheepe? Where is he that hath giuen his holy spirit among them? He ledde them by the right hand of Moses with his glorious arme, diuiding the water before them, Whereby he gate himselfe an euerlasting name. He ledde them in the deepe, as an horse is ledde in the plaine, that they shoulde not stumble; as a tame beast goeth in the fielde, and the breath giuen of God, giueth him rest. Thus (O God) hast thou led thy people, to make thy self a glorious name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuarie, and thy glorie. Howe is it that thy ielousie, thy strength, the multitude of thy mercies, and thy louing kindnesse, will not be intreated of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lorde art our father and redeemer, and thy name is euerlasting. O Lorde, wherefore hast thou ledde vs out of the way: wherefore hast thou hardened our hearts, that wee feare thee not: Be at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a litle of thy Sanctuary in possession, for our enemies haue troden downe thy holie place. And wee were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy name.

The

Munday before Easter.

The Gospel.



After two dayes was Easter, and the dayes of sweete bread. And the high Priestes and the Scribes sought howe they might take him by craft, and put him to death. But they sayde, Not in the feast day, lest any businesse arise among the people. And when hee was in Bethanie, in the house of Simon the leper, euen as he sate at meate, there came a woman hauing an Alabaster boxe of oyntment, called Nard, that was pure and costly, and shee brake the boxe, and powred it vpon his head. And there were some that were not content within themselues, and saide, What needed this waste of ointment? for it might haue beene solde for more then three hundred pence, and haue bene giuen to the poore: and they grudged against her. And Jesus saide, Let her alone, Why trouble yee her? Shee hath done a good worke on mee: for yee haue poore with you alwayes, and whensoeuer yee will, yee may doe them good: but mee haue ye not alwayes. Shee hath done that she could, she came aforehand to anoint my body to the burying. Verily I say vnto you, wheresoeuer this Gospel shall be preached throughout the whole world, this also that shee hath done, shall be rehearsed in remembrance of her. And Judas Iscariot, one of the twelue, went away vnto the high Priests, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And he sought howe he might conuemently betray him. And the first day of sweete bread (when they offered the Passeouer) his disciples said vnto him, Where wilt thou that wee goe & prepare, that thou maiest eate the Passeouer? And he sent foorth two of his disciples, and saide vnto them, Goe yee into the Citie, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, Mar. 14. 1.

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say yee vnto the good man of the house, The Master sayeth, Where is the ghest chamber, where I shall eate the Passeouer with my disciples? And he will shew you a great parlour paued and prepared, there make ready for vs. And his disciples went foorth, and came into the Citie, and found as hee had sayde vnto them, and they made ready the Passeouer. And when it was now euentide, hee came with the twelue: and as they sate at boord, and did eate, Iesus sayde, Verily I say vnto you, one of you (that eateth with me) shall betray me. And they began to be sorie, and to say to him one by one, Is it I? And another sayd, Is it I? He answered and saide vnto them, It is one of the twelue, euē he that dippeth with me in the platter. The sonne of man truly goeth as it is written of him: but Woe vnto that man by whom the sonne of man is betrayed: good were it for that man if hee had neuer beene borne. And as they did eate, Iesus took bread, & when he had giuen thanks, he brake it, and gaue to them, and said, Take, eate, this is my body. And hee tooke the cuppe, and when he had giuen thankes, he gaue it to them: and they all dranke of it. And he said vnto them, This is my blood of the newe Testament, which is shed for many. Verily I say vnto you, I will drinke no more of the fruite of the Vine, vntill that day that I drinke it newe in the kingdome of God. And when they had saide grace, they went out to the mount Oliuet. And Iesus sayeth vnto them, All ye shall be offended, because of me this night: For it is written, I will smite the shepeheard, and the sheepe shall be scattered: but after that I am risen againe, I will goe into Galilee before you. Peter sayd vnto him, And though all men be offended, yet will not I. And Iesus sayth vnto him, Verily I say vnto thee, that this day, euen in this night, before the cocke crow twise, thou shalt denie me three times. But he spake more vehemently, No, if I should die with thee, I wil not deny thee. Likewise also said they all. And they came into a place which was named Gethsemane, & he said to his disciples, Sit ye here, while I goe aside & pray. And he taketh with him Peter, & James and John, and began to ware abashed, & to be in an agony, and said vnto them, My soule is heauie, euen vnto the death:

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tary ye here, and watch. And he went foorth a little, and fell downe flat on the ground, and prayed, that if it were possible the houre might passe frō him. And he said, Abba, Father, all things are possible vnto thee, take away this cup from mee: neuertheless, not as I will, but that thou wilt, be done. And hee came and found them sleeping, and saieth to Peter, Simon, sleepest thou? Couldest not thou watch one houre? watch yee, and pray, lest ye enter into temptation: the spirit truely is ready, but the flesh is weake. And againe hee went aside, and prayed, and spake the same wordes. And he returned and found them asleepe againe, for their eies were heauie, neither wist they what to answere him. And he came the third time, and said vnto them, Sleepe henceforth, and take your ease: it is ynough. The houre is come, behold, the sonne of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, hee that betrayeth me is at hand. And immediatly while he yet spake, commeth Judas (which was one of the twelue) & with him a great number of people, with swordes and staues, from the high Priests, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whomsoeuer I doe kisse, the same is hee, take and leade him away warily. And as soone as hee was come, he goeth straightway to him, and saith vnto him, Master, Master, and kissed him. And they laide their hands on him, and tooke him. And one of them that stoode by, drewe out a sworde, and smote a seruaunt of the high Priestes, and cutte off his eare. And Jesus answered and saide vnto them, Yee be come out as vnto a thiefe with swordes and staues, for to take me: I was daily with you in the Temple teaching, and yee tooke mee not: But these things come to passe, that the Scriptures should be fulfilled. And they al forsooke him, and ranne away. And there followed him a certaine yoong man clothed in linnen vpon the bare, and the yong men caught him, and he left his linnen garment, and fledde from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priests, and the Elders, and the Scribes. And Peter followed him a great way off (euen till hee was come into the palace of the high Priest)

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and hee sate with the seruants, and warmed himselfe at the fire. And the high Priestes and all the counsaile sought for witnesse against Jesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnes against him, saying, Wee heard him say, I will destroy this Temple that is made with handes, and within three dayes I wil build another made without hands: But yet their witnesses agreed not together. And the high Priest stoode vp among them, and asked Jesus, saying, Answerest thou nothing? Howe is it that these beare witnes against thee? But he held his peace, and answered nothing. Againe the hie Priest asked him, and said vnto him, Art thou Christ the sonne of the blessed? And Jesus said, I am: and yee shall see the sonne of man sitting on the right hand of power, and comming in the cloudes of heauen. Then the hie Priest rent his clothes, and said, What neede we any further witnesses? yee haue heard blasphemie, what thinke yee? And they all condemned him to be worthie of death. And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Aread. And the seruants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the hie Priest, and when she saw Peter warming himselfe, she looked on him, and saide, Wast not thou also with Jesus of Nazareth? And he denied, saying, I knowe him not, neither wote I what thou sayest. And he went out into the porch, and the cocke crewe. And a Damosell (when shee sawe him) beganne againe to say to them that stoode by, This is one of them. And hee denied it againe. And anone after, they that stoode by, said againe vnto Peter, Surely thou art one of them, for thou art of Galile, and thy speech agreeth thereto. But hee beganne to curse and to sweare, saying, I knowe not this man of whome ye speake. And againe the cocke crewe. And Peter remembred the worde that Jesus had sayde vnto him, Before the Cocke crowe twise, thou shalt deny me three times: and hee beganne to weepe.

Tuesday before Easter.

The Epistle.

THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face from shame and spitting, and the Lord God shall helpe mee: therefore shall I not bee confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. Hee is at hand that iustifieth mee: who will then goe to lawe with me: Let vs stand one against another. If there be any that will reason with me, let him come here forth to mee. Beholde, the Lorde God standeth by me: what is hee then that can condemne me: Loe, they shalbe like as an olde cloth, the moth shall eate them vp. Therefore who so feareth the Lord among you, let him heare the voice of his seruant. Who so walketh in darkenesse, and no light shineth vpon him, let him put his trust in the Name of the Lord, and holde him vp by his God. But take heede, yee all kindle a fire of the wrath of God, and stirre vp the coles. Walke on in the glistering of your owne fire, and in the coles that yee haue kindled. This commeth vnto you from my hand, namely that ye shal sleepe in sorowe. Esai. 50, 5

The Gospel.

AND anon in the dawning the high Priests helde a counsaile with the Elders, and the Scribes, and the whole congregation, and bounde Jesus, and led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Jewes? And hee answered, and sayde vnto him, Thou sayest it. And the high Priestes accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Beholde howe Mat. 15, 1

how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marueiled. At that feast Pilate did deliuer vnto them a prisoner, whosoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: hee had committed murder. And the people called vnto him, and began to desire him that he would doe according as he had euer done vnto them, Pilate answered them, saying, Will yee that I let loose vnto you the King of the Jewes? For he knew that the hie Priestes had deliuered him of enuie. But the hie Priestes mooued the people, that he should rather deliuer Barabbas vnto them. Pilate answered againe, and sayde vnto them, What will ye that I then doe vnto him, whome yee call the King of the Jewes? And they cried againe, Crucifie him. Pilate sayde vnto them, What euill hath he done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withal, and began to salute him, Haile King of the Jewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interpret, is, the place of dead mens skulles.) And they gaue him to drinke, Wine mingled with myrrhe: but he receiued it not. And when they had crucified him, they parted his garments, casting lottes vpon them, what euery man shoulde take. And it was about the third houre, & they crucified him, and the title of his cause was written, The King of the Iewes. And they crucified with him two thieues, the one on his right hand, and the other on his left: And the Scripture was

fulfilled,

fulfilled, which saieth, Hee was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, A wretch, thou that destroyest the Temple, and buildest it againe in three dayes, saue thy selfe, & come downe from the crosse. Likewise also mocked him the high Priestes among themselues, with the Scribes, and sayd, Hee saued other men, himselfe he cannot saue. Let Christ the king of Israel descend now from the crosse, that we may see & beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darknesse arose ouer all the earth, vntill the ninth houre. And at the ninth houre, Jesus cried with a loud voyce, saying, Eloi, Eloi, lamasabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them that stoode by, when they heard that, sayd, Behold, hee calleth for Elias. And one ran & filled a spunge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Jesus cried with a loude voyce, and gaue vp the ghost. And the vaile of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which stoode before him) sawe that he so cryed, and gaue vp the ghost, hee sayd, Truely this man was the Sonne of GOD. There were also women a good way off, beholding him: among whom was Marie Magdalene, and Marie the mother of James the litle, and of Joses, and Marie Salome (which also when he was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And now when the euen was come, (because it was the day of preparing that goeth before the Sabboth) Joseph of the citie of Arimathea, a noble counsailour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesus. And Pilate marueiled that he was alreadie dead, and called vnto him the Centurion, and asked of him whether hee had bene any while dead. And when hee knew the trueth of the Centurion, hee gaue the body to Joseph. And he bought a linnen cloth, and tooke him downe and wrapped him in the linnen cloth, & laied him

in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses beheld where he was laid.

Wednesday before Easter.

The Epistle.

Heb. 9. 16



Here as is a Testament, there must also (of necessitie) be ỹ death of him that maketh ỹ Testament. For the Testament taketh authoritie when men are dead: For it is yet of no value, as long as he that maketh the Testamẽt, is alive. For which cause also, neither ỹ first Testament was ordained without blood. For when Moses had declared all the cõmandements to all the people, according to the lawe, he tooke the blood of Calues & of Goates, with water & purple wooll, and hysope, and sprinkled both the booke & all the people, saying, This is the blood of the Testament which God hath appointed vnto you. Moreouer, he sprinkled the tabernacle w̃ blood also, and all the ministring vessels. And almost all things are by the lawe purged with blood, and without shedding of blood is no remission. It is need then that the similitudes of heauenly things bee purified with such things, but that the heauenly things themselues be purified with better sacrifices then are those. For Christ is not entered into the holy places that are made with handes (which are similitudes of true things) but is entered into very heauen, for to appeare now in the sight of God for vs: not to offer himselfe often, as the high Priest entereth into the holy place euery yeere with strange blood, (for then must he haue often suffered since the world began) but nowe in the ende of the world hath hee appeared once, to put sinne to flight, by the offring vp of himself. And as it is appointed vnto all men that they shall once die, and then commeth the iudgement: euen so Christ was once offered

offered to take away the sinnes of many, and vnto them that looke for him, shal he appeare againe without sinne, vnto salvation.

The Gospel.

THe feast of sweet bread drew nigh, which is called Easter, & the high Priestes and Scribes sought how they might kil him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelue, and he went his way, and communed with the hie priests and officers, how he might betray him vnto them. And they were glad and promised to giue him money. And hee consented and sought opportunitie to betray him vnto them, when the people were away. Then came the day of sweete bread, when of necessitie the Passeouer must be offered. And he sent Peter and John, saying, Goe and prepare vs the Passeouer, that we may eate. They sayde vnto him, Where wilt thou that we prepare? And hee sayde vnto them, Behold, when yee enter into the Citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that hee entereth in, and yee shall say vnto the goodman of the house, The master saieth vnto thee, Where is the gheſt chamber, where I shall eate the Passeouer with my Disciples? And hee shall shewe you a great parlour paued, there make readie. And they went, and found as hee had sayd vnto them, and they made ready the Passeouer. And when the houre was come, he sate down, and the twelue Apostles with him. And hee sayde vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, hencefoorth will I not eate of it any more, vntil it be fulfilled in the kingdome of God. And hee tooke the cup, and gaue thanks, and sayd, Take this, and deuide it among you: for I say vnto you, I wil not drinke of the fruit of the Vine, Luk. 22. 1.

vntill the kingdome of God come. And hee tooke bread, and when he had giuen thanks, he brake it, and gaue vnto them, saying, This is my body which is giuen for you: this doe in the remembrance of me. Likewise also when hee had supped, hee tooke the cup, saying, This cup is the newe Testament in my blood, which is shed for you. Yet beholde, the hand of him that betrayeth me, is with me on the table. And truely the Sonne of man goeth as it is appoynted: but woe vnto that man by whom he is betrayed. And they began to enquire among themselues, which of them it was that should doe it. And there was a strife among them, which of them should seeme to be the greatest. And hee sayde vnto them, The Kings of nations reigne ouer them, and they that haue authoritie vpon them, are called gracious: but ye shall not so be. But hee that is greatest among you, shall bee as the yonger: and he that is chiefe, shall be as hee that doeth ministor. For whether is greater, he that sitteth at meate, or hee that serueth? Is not hee that sitteth at meate? But I am among you as hee that ministreth. Yee are they which haue abidden with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed to mee, that yee may eate and drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel. And the Lord sayde, Simon, Simon, beholde, Satan hath desired to sift you, as it were wheate: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to go with thee into prison, and to death. And he sayd, I tell thee Peter, the Cocke shal not crowe this day, till thou haue denied thrise that thou knowest me. And he sayd vnto them, When I sent you without wallet, & scrip, and shoes, lacked you any thing? And they said, No. Then said he vnto them, But now hee that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no sword, let him sell his coate and buy one. For I say vnto you, that yet the same which is written, must be performed in me, Euen among the wicked was hee reputed: for those things which are written of mee, haue an end. And they sayde, Lorde, beholde, here are two swordes.

And

And he sayd vnto them, It is enough. And he came out, and went (as hee was woont) to mount Oliuet. And the Disciples followed him: and when hee came to the place, hee sayd vnto them, Pray, least ye fall into temptation. And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoue this cuppe from mee: neuertheless, not my will, but thine be fulfilled. And there appeared an Angell vnto him from heauen, comforting him. And he was in an agonie, and prayed the longer, and his sweate was like droppes of blood, trickling downe to the ground. And when hee arose from prayer, and was come to his disciples, hee found them sleeping for heauinesse, and he sayd vnto them, Why sleepe yee? Rise, and pray, least ye fall into temptation. While he yet spake, behold, there came a company, and hee that was called Judas, one of the twelue, went before them, and preased nigh vnto Jesus to kisse him. But Jesus sayd vnto him, Judas, betrayest thou the sonne of man with a kisse? when they which were about him, sawe what would follow, they sayde vnto him, Lorde, shall we smite with the sword? And one of them smote a seruant of the high Priests, and strooke off his right eare. Jesus answered, and sayd, Suffer ye thus farre forth. And when he touched his eare, he healed him. Then Jesus sayd vnto the high Priestes and Rulers of the Temple, and the Elders which were come to him, Yee be come out as vnto a thiefe, with swordes and staues. When I was dayly with you in the Temple, ye stretched forth no handes against mee: But this is euen your very houre, and the power of darkenesse. Then tooke they him, and led him, and brought him to the high Priestes house. But Peter followed afarre off. And when they had kindled a fire in the middes of the palace, and were set downe together, Peter also sate downe among them. But whē one of the wenches beheld him, as he sate by the fire, and looked vpon him, she said, This same felow was also with him. And he denied him, saying, Woman, I know him not. And after a litle while, another saw him, and sayd, Thou art also of them. And Peter sayde, Man, I am not. And about the space of an houre after, another affirmed,

ſaying, Uerily this fellow was with him alſo, for he is of Galilee. And Peter ſaid, Man, I wot not what thou ſayeſt. And immediately while hee yet ſpake, the Cocke crewe. And the Lorde turned backe and looked vpon Peter, and Peter remembred the word of the Lord, how he had ſayd vnto him, Before the Cocke crow, thou ſhalt deny me thrise: And Peter went out, and wept bitterly. And the men that tooke Jeſus, mocked him, and ſmote him: And when they had blindfolded him, they ſtrooke him on the face, and aſked him, ſaying, Areede, Who is he that ſmote thee? And many other things deſpitefully ſaid they againſt him. And aſſoone as it was day, the Elders of the people, and the high Prieſtes and Scribes came together, and led him into their councill, ſaying, Art thou very Chriſt? Tell vs. And he ſayd vnto them, If I tell you, yee will not beleeue mee: and if I aſke you, you will not anſwere, nor let me goe. Hereafter ſhall the ſonne of man ſit on the right hand of the power of God. Then ſayd they all, Art thou then the ſonne of God? He ſayd, Yee ſay that I am. And they ſaid, What need we of any further witneſſe? for we our ſelues haue heard of his owne mouth.

Thurſday before Eaſter.

The Epiſtle.

1. Cor. 11. 17. THis I warne you of, and commend not, that yee come not together after a better maner, but after a woorſe. For firſt of all, when yee come together in the congregation, I heare that there is diſſention among you, & I partly beleeue it. For there muſt be ſectes among you, that they which are perfect among you, may be knowen. When yee come together therefore into one place, the Lords Supper cannot bee eaten, for euery man beginneth afore to eate his owne Supper, and one is hungrie, and another is drunken. Haue yee not houſes to eate and drinke in? Deſpiſe

ye the congregation of God, and ſhame them that haue not: What ſhall I ſay vnto you: Shall I praiſe you: In this I praiſe you not. That which I deliuered vnto you, I receiued of the Lord. For the Lorde Jeſus, the ſame night in which he was betrayed, tooke bread, & when he had giuen thanks, he brake it, and ſayd, Take ye, and eat, this is my body which is broken for you: This do ye in the remembrance of me. After the ſame maner alſo hee tooke the cup when ſupper was done, ſaying, This cup is the new Teſtament in my blood: This do, as oft as ye drinke it, in remembrance of me. For as often as yee ſhall eate this bread, and drinke of this cuppe, yee ſhall ſhew the Lordes death till hee come. Wherefore, whoſoeuer ſhall eate of this bread, and drinke of this cuppe of the Lord vnworthily, ſhalbe guiltie of the body and blood of the Lord. But let a man examine himſelfe, and ſo let him eate of the bread, and drinke of the cup. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, becauſe he maketh no difference of the Lords body. For this cauſe manie are weake & ſicke among you, and many ſleepe. For if we had iudged our ſelues, we ſhould not haue bene iudged. But when we are iudged of the Lord, we are chaſtened, that we ſhould not be damned with the world. Wherefore, my brethren, when ye come together to eate, tary one for another. If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other things will I ſet in order when I come.

The Goſpell.

THe whole multitude of them aroſe, and led him vnto Pilate. And they beganne to accuſe him, ſaying, We found this fellow peruerting the people, and forbidding to pay tribute to Ceſar, ſaying that he is Chriſt a King. And Pilate appoſed him, ſaying, Art thou the King of the Jewes: Hee aunſwered him, and ſayd, Thou ſayeſt it. Then ſayd Pilate to the hie Prieſts, and to the Luk. 23. 1.

people, I finde no fault in this man. And they were the more fierce, saying, He mooueth the people, teaching throughout all Iurie, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as he knew that hee belonged vnto Herods iurisdiction, hee sent him to Herode, which was also at Hierusalem at that time. And when Herode saw Iesus, hee was exceeding glad: for hee was desirous to see him of a long season, because hee had heard many things of him, and he trusted to haue seene some miracles done by him. Then he questioned with him many words: but he answered him nothing. The high Priests and Scribes stood forth, and accused him straitly. And Herode with his men of warre despised him. And when he had mocked him, hee arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friendes together: for before they were at variance. And Pilate called together the high Priestes, and the rulers, and the people, and sayde vnto them, Yee haue brought this man vnto me, as one that peruerteth the people, and beholde, I examine him before you, and finde no faulte in this man of those thinges whereof yee accuse him, no nor yet Herode. For I sent you vnto him, and loe, nothing woorthie of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie hee must haue let one loose to them at that feast. And all the people cried at once, saying, Away with him, and deliuer vs Barabbas (which for a certaine insurrection made in the city, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cried, saying, Crucifie him, crucifie him. Hee sayde vnto them the thirde time, What euill hath hee done? I finde no cause of death in him: I will therefore chasten him, and let him go. And they cried with loud voices, requiring that he might be crucified. And the voices of them and of the high Priestes preuailed. And Pilate gaue sentence, that it should bee as they required: and hee let loose vnto them him, that for insurrection and murder was cast into prison, whom they had desired. And hee deliuered to them Iesus, to doe with him what they

would

would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him laied they the Crosse, that hee might beare it after Jesus. And there followed him a great company of people, and of women, which bewayled and lamented him. But Jesus turned backe vnto them, and sayde, Yee daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children: For beholde, the dayes will come, in the which they shall say, Happie are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begin to say to the mountaines, Fall on vs: and to the hils, Couer vs. For if they doe this in a greene tree, what shalbe done in the drie? And there were two euill doers led with him to bee slayne. And after that they were come to the place, which is called Caluarie, there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then sayd Jesus, Father, forgiue them, for they wot not what they doe. And they parted his rayment, and cast lots: and the people stoode and beheld. And the rulers mocked him with them, saying, He saued other men, let him saue himselfe if hee bee very Christ the chosen of God. The souldiers also mocked him, and came and offered him vineger, and sayde, If thou be the King of the Iewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, and Hebrewe, This is the King of the Iewes. And one of the euill doers which were hanged, rayled on him, saying, If thou bee Christ, saue thy selfe and vs. But the other answered, and rebuked him, saying, Fearest thou not GOD, seeing thou art in the same damnation? Wee are righteously punished, for wee receiue according to our deedes: but this man hath done nothing amisse. And hee sayde vnto Jesus, Lord remember mee when thou commest into thy kingdome. And Jesus sayde vnto him, Verily I say vnto thee, to day shalt thou bee with mee in paradise. And it was about the sixt houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, and the Sunne was darkened, and the vaile of the Temple did rent, euen through the middes. And when Jesus had cryed with

a loud

a loude voyce, he sayd, Father, into thy handes I commend my spirit. And When he thus had sayde, he gaue vp the ghost. When the Centurion sawe what had happened, hee glorified God, saying, Uerily this was a righteous man. And all the people that came together to that sight, and sawe the things which had happened, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood a farre off beholding these things. And behold, there was a man named Joseph, a counsailor, and hee was a good man, and a iust: the same had not consented to the counsaile and deed of them, which was of Arimathea, a citie of the Jewes, which same also waited for the kingdom of God: he went vnto Pilate, and begged the body of Jesus, and tooke it downe, and wrapped it in a linnen cloth, and laied it in a Sepulchre that was hewen in stone, wherein neuer man before had bene laid. And that day was the preparing of the Sabboth, and the Sabboth drew on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was laid. And they returned, and prepared sweet odours, and ointments: but rested on the Sabboth day, according to the commandement.

On good Friday.

The Collects.

ALmightie God, wee beseech thee graciously to behold this thy familie, for the which our Lord Jesus Christ was contented to be betrayed, and giuen vp into the handes of wicked men, and to suffer death vpon the crosse, who liueth and reigneth, &c.

ALmightie and euerlasting GOD, by whose spirit the whole body of the Church is gouerned and sanctified: Receiue our supplications and praiers, which we offer before thee for all estates of men in thy holy congregation, that euery member of the same in his vocation and ministerie, may truely and godly serue thee, through our Lord Jesus Christ.

On good Friday.

MErcifull God, Who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted and liue; haue mercy vpon all Iewes, Turkes, Infidels, and Heretikes, and take from them all ignorance, hardnesse of heart, and contempt of thy Word: and so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and bee made one fold vnder one shepeheard, Iesus Christ our Lord, Who liueth and reigneth, &c.

The Epistle.

THe Lawe (which hath but a shadow of good things to come, and not the very fashion of things themselues) can neuer with those sacrifices which they offer yeere by yeere continually, make ỹ commers thereunto perfect. For would not then those sacrifices haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes? Neuertheles, in those Sacrifices is there mention made of sinnes euery yeere. For the blood of Oxen and Goates cannot take away sinnes. Wherefore When hee commeth into the world, hee saieth, Sacrifice and offering thou wouldest not haue, but a body hast thou ordeined mee. Burnt offerings also for sinne hast thou not allowed. Then sayd I, Loe, I am here. In the beginning of the booke it is written of mee, that I should doe thy will, O God. Aboue, When he saith, Sacrifice and offering, and burnt Sacrifices, and sinne offerings thou wouldest not haue, neyther hast thou allowed them (which yet are offered by the Lawe:) Then sayd he, Loe, I am here to doe thy will, O God: he taketh away the first, to establish the latter. By the which will Wee are made holy, euen by the offering of the body of Iesu Christ once for all. And euery Priest is readie daily ministring, and offering oftentimes one manner of oblation, Heb. 10. 1.

tion, Which can neuer take away sinnes. But this man, after hee hath offered one sacrifice for sinnes, is set downe for euer on the right hand of God, and from hencefoorth tarieth till his foes be made his footestoole. For with one offering hath hee made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth vs record, euen when he told before, This is the Testament that I will make vnto them: After those dayes (saieth the Lorde) I will put my lawes in their hearts, and in their minds will I write them, and their sinnes and iniquities will I remember no more. And where remissiō of these things is, there is no more offring for sinnes. Seeing therefore brethren, that by the meanes of the blood of Iesu, we haue libertie to enter into the holy place, by the new and liuing way, which hee hath prepared for vs through the vaile (that is to say) by his flesh: And seeing also that we haue an high Priest, which is ruler ouer the house of GOD, let vs draw nigh with a true heart in a sure faith, sprinkled in our hearts from an euil conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wauering (for he is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, not forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel.

Ioh. 18. 1.



When Iesus had spokē these words, hee went foorth with his disciples ouer the brooke Cedron, where was a garden, into ẏ which he then entered with his disciples. Iudas also which betrayed him, knew the place. For Iesus oft times resorted thither with his disciples. Iudas then (after hee had receiued a band of men, and ministers of the high Priests and Pharisees) came

came thither with lanternes, and firebrands, and weapons. And Jesus knowing all things that should come on him, went foorth, and sayd vnto them, Whom seeke ye? They answered him, Jesus of Nazareth. Jesus sayde vnto them, I am hee. Judas also which betrayed him, stood with them. Assoone then as he had sayd vnto them, I am he, they went backeward, and fell to the ground. Then asked hee them againe, Whom seeke yee? They sayd, Jesus of Nazareth. Jesus answered, I haue told you that I am he: if ye seeke mee therfore, let these goe their way, that the saying might be fulfilled which he spake, Of them which thou gauest mee, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore saieth Jesus vnto Peter, Put vp thy sworde into the sheath: shall I not drinke of the cup which my father hath giuen me? Then the companie, and the captaine, and the ministers of the Jewes tooke Jesus and bound him, and led him away to Annas first, for hee was father in lawe to Caiaphas, which was the high Priest the same yeere. Caiaphas was he that gaue counsell to the Jewes, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: That disciple was knowen to the high Priest, and went in with Jesus vnto the palace of the high Priest. But Peter stood at the doore without. Then went out that other Disciple (which was knowen to the high Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then sayde the Damosell that kept the doore, vnto Peter, Art not thou also one of this mans Disciples? Hee sayde, I am not. The seruauntes and ministers stoode there, which had made a fire of coales, for it was cold, and they warmed themselues. Peter also stoode among them, and warmed himselfe. The high Priest then asked Jesus of his Disciples, and of his doctrine. Jesus answered him, I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple, whither all the Jewes haue resorted, and in secrete haue I spoken nothing. Why askest thou mee? Aske them which heard me,

what

what I sayde vnto them: Beholde, they can tell what I sayde. When he had thus spoken, one of the ministers which stoode by, smote Jesus on the face, saying, Answerest thou the high priest so? Jesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou mee? And Annas sent him bound vnto Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then sayde they vnto him, Art not thou also one of his disciples? Hee denied it, and sayd, I am not. One of the seruauntes of the high Priest (his cousin whose eare Peter smote off) sayde vnto him, Did not I see thee in the garden with him? Peter therefore denied againe, and immediately the Cocke crewe. Then led they Jesus from Caiaphas, into the hall of iudgement: it was in the morning, and they themselues went not into the iudgement hall, least they should be defiled, but that they might eate the Passeouer. Pilate then went out to them, and sayde, what accusation bring you against this man? They answered and sayd vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee. Then sayde Pilate vnto them, Take yee him, and iudge him after your owne lawe. The Jewes therefore sayde vnto him, It is not lawfull for vs to put any man to death: that the wordes of Jesus might bee fulfilled which he spake, signifying what death hee should die. Then Pilate entred into the iudgement hall againe, and called Jesus, and sayde vnto him, Art thou the King of the Jewes? Jesus answered, Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered, Am I a Jewe? Thine owne nation, and high Priestes haue deliuered thee vnto me: what hast thou done? Jesus answered, My kingdome is not of this world. If my kingdome were of this world, then would my ministers surely fight, that I should not be deliuered to the Jewes: but nowe is my kingdome not from hence. Pilate therefore sayde vnto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. For this cause was I borne, and for this cause came I into the world, that I should beare witnesse vnto the trueth: And all that are of the trueth, heare my voyce. Pilate sayd

vnto

vnto him, What thing is trueth? And when hee had sayde this, hee went out againe vnto the Iewes, and saide vnto them, I finde in him no cause at all. Yee haue a custome that I should deliuer you one loose at Easter: will ye that I loose vnto you the king of the Iewes? Then cried they all againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate tooke Iesus therefore, and scourged him: and the souldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and sayde, Haile King of the Iewes: and they smote him on the face. Pilate went foorth againe and sayd vnto them, Behold, I bring him foorth to you, that ye may know that I find no fault in him. Then came Iesus forth, wearing a crowne of thorne, and a robe of purple. And he sayth vnto them, Behold the man. When the high Priests therefore and the ministers sawe him, they cried, Crucifie him, crucifie him. Pilate saieth vnto them, Take yee him and crucifie him, for I finde no cause in him. The Iewes answered him, We haue a lawe, and by our lawe hee ought to die, because hee made himselfe the Sonne of God. When Pilate heard that saying, hee was the more afrayd, and went againe into the iudgement hall, and sayd vnto Iesus, Whence art thou? But Iesus gaue him none answere. Then sayde Pilate vnto him, Speakest thou not vnto mee? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue. Therefore he that deliuered me vnto thee, hath the more sinne. And from thencefoorth sought Pilate meanes to loose him. But the Iewes cried, saying, If thou let him goe, thou art not Cesars friend: for whosoeuer maketh himselfe a King, is against Cesar. When Pilate heard that saying, hee brought Iesus foorth, and sate downe to giue sentence, in a place that is called the pauement, but in the Hebrewe tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And hee saieth vnto the Iewes, Beholde your King. They cried, saying, Away with him, away with him, crucifie him. Pilate saieth vnto

vnto them, Shall I crucifie your king? The high priestes answered, wee haue no king but Cesar. Then deliuered hee him to them to be crucified. And they tooke Jesus, and led him away. And he bare his crosse, and went forth into a place which is called the place of dead mens skuls, but in Hebrewe Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the middest. And Pilate wrote a title, and put it vpon the Crosse. The writing was, Iesus of Nazareth, King of the Iewes. This title read many of the Jewes: for the place where Jesus was crucified, was neere to the citie. And it was written in Hebrew, Greeke, and Latin. Then sayd the high priestes of the Jewes to Pilate, Write not, King of the Jewes: but that he said, I am king of the Jewes. Pilate answered, What I haue written, that I haue written. Then the souldiers, when they had crucified Jesus, tooke his garments, and made foure partes, to euery souldier a part, and also his coate. The coate was without seame, wrought vpon throughout. They sayd therefore among themselues, Let vs not diuide it, but cast lots for it, who shall haue it, that the Scripture might bee fulfilled, saying, They haue parted my rayment among them, and for my coate did they cast lots. And the souldiers did such things in deed. There stoode by the crosse of Jesus his mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene. When Jesus therefore saw his mother, and the disciple whom he loued standing, hee saieth vnto his mother, Woman, behold thy sonne. Then sayd he to the disciple, Behold thy mother. And from that houre, the disciple tooke her for his owne. After these things, Jesus knowing that all things were nowe perfourmed, that the Scripture might bee fulfilled, he saieth, I thirst. So there stood a vessell by, full of vineger: therefore they filled a spunge with vineger, and wound it about with hysope, and put it to his mouth. Assoone as Jesus then receiued the vineger, hee sayde, It is finished, and bowed his head, and gaue vp the ghost. The Jewes therefore, because it was the preparing of the Sabboth, that the bodies should not remaine vpon the crosse on the Sabboth day (for that

Sabboth

Sabboth day was an high day) besought Pilate that their legs might be broken, and that they might bee taken downe. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and sawe that hee was dead alreadie, they brake not his legs: but one of the souldiers with a speare thrust him into the side, and foorthwith there came out blood and water. And hee that saw it, bare record, and his record is true. And he knoweth that he saieth true, that ye might beleeue also. For these things were done, that the Scripture should be fulfilled, Ye shal not breake a bone of him. And againe another Scripture saieth, They shall looke vpon him whom they haue pearced. After this, Joseph of Arimathea (which was a Disciple of Jesus, but secretely for feare of the Jewes) besought Pilate that he might take down the body of Jesus. And Pilate gaue him licence. He came therefore and tooke the bodie of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of myrrhe and aloes mingled together, about an hundreth pound weight. Then tooke they the bodie of Jesus, and wound it in linnen clothes with the odours, as the maner of the Jewes is to burie. And in the place where he was crucified there was a garden, and in the garden a newe sepulchre, wherein was neuer man laid. There laid they Jesus therefore, because of the preparing of the Sabboth of the Jewes, for the sepulchre was nigh at hand.

Easter Euen.

The Epistle.

IT is better (if the will of God be so) that yee suffer for wel doing, thē for euil doing: forasmuch as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as perteining to the flesh, but was quickned in the spirit. In which spirit he also 1. Pet. 3. 27.

Catch-word 'which' in 1604

went and preached to the spirites that were in prison, which sometime had bene disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing: wherein a fewe, that is to say, eight soules, were saued by the water, like as Baptisme also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heauen, angels, powers, and might, subdued vnto him.

The Gospel.

Mat.27.57

THEN the euen was come, there came a riche man of Arimathea, named Joseph, which also was Jesus disciple. Hee went vnto Pilate, and begged the body of Jesus. Then Pilate commaunded the body to bee deliuered. And when Joseph had taken the bodie, he wrapped it in a clean linnen cloth, and laied it in his newe tombe, which he had hewen out euen in the rocke, and rolled a great stone to the doore of the sepulchre, and departed. And there was Marie Magdalene, and the other Marie, sitting ouer against the sepulchre. The next day that followeth the day of preparing, the high Priestes and Pharisees came together vnto Pilate, saying, Sir, wee remember that this deceiuer sayde, while hee was yet aliue, After three dayes I will rise againe. Commaund therefore that the sepulchre be made sure vntil the third day, least his Disciples come and steale him away, and say vnto the people, He is risen from the dead: and the last errour shal be worse then the first. Pilate sayde vnto them, Ye haue a watch: goe your way, make it as sure as ye can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

Easter day.

At Morning prayer, in ſtead of the Pſalme, **O come let vs, &c.** theſe Anthemes ſhall be ſung or ſayd.

CHriſt riſing againe from the dead, nowe dieth not. Death from henceforth hath no power vpon him. For in that hee died, he died but once to put away ſinne: but in that he liueth, he liueth vnto God. And ſo likewiſe, count your ſelues dead vnto ſinne, but liuing vnto God in Chriſt Jeſus our Lord.

CHriſt is riſen againe, ỹ firſt fruits of them that ſleepe. For ſeeing that by man came death, by mã alſo commeth ỹ reſurrection of the dead. For as by Adam all men do die: ſo by Chriſt all mẽ ſhalbe reſtored to life.

The Collect.

ALmightie God, which through thy onely begotten ſonne Jeſus Chriſt haſt ouercome death, and opened vnto vs the gate of euerlaſting life, We humbly beſeech thee, that as by thy ſpeciall grace preuenting vs, thou doeſt put in our mindes good deſires: ſo by thy continuall helpe wee may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liueth, &c.

The Epiſtle.

IF ye be riſen againe with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth on the right hand of God. Set your affection on heauenly things, & not on earthly things. For ye are dead, & your life is hid with Chriſt in God. Whenſoeuer Chriſt (which is our life) ſhal ſhew himſelfe, then ſhall ye alſo appeare with him in glory. Mortify therfore your earthly members, fornication, vncleanneſſe, vnnaturall luſt, euill concupiſcence, and couetouſneſſe, which is worſhipping of idoles: for which things ſake, the wrath of GOD vſeth to come on the children of vnbelief, among whom ye walked ſomtime, when ye liued in them. Col. 3. 1.

Munday in Easter vveeke.

The Gospel.

Ioh.20.1. THE first day of the Sabboths came Marie Magdalene earely (when it was yet darke) vnto the sepulchre, and saw the stone taken away from the graue. Then she ran, and came to Simon Peter, & to the other disciple whom Jesus loued, & saieth vnto them, They haue taken away the Lord out of the graue, & wee cannot tell where they haue laied him. Peter therefore went foorth, and that other disciple, and came vnto the sepulchre. They ran both together, and that other disciple did outrunne Peter, and came first to the sepulchre. And when he had stouped downe, he sawe the linnen clothes lying, yet went hee not in. Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen clothes lie, and the napkin that was about his head not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, & he saw, and beleeued: for as yet they knew not the Scripture that he should rise again from death. Then the disciples went away againe to their owne home.

Munday in Easter weeke.

The Collect.

ALmightie God, which through thy onely begotten sonne Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: We humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe wee may bring the same to good effect, through Jesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

Act.10.34 PEter opened his mouth, and sayd, Of a trueth I perceiue that there is no respect of persons with God: but in all people hee that feareth him, and worketh righteousnesse, is accepted with him. Yee know the preaching that God sent vnto the children of Israel, preaching peace

peace by Jesus Christ, which is Lord ouer all things. Which preaching was published throughout all Iurie (& began in Galilee, after the baptisme which Iohn preached) how God anoynted Jesus of Nazareth with the holy Ghost, and with power. Which Jesus went about, doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which hee did in the land of the Jewes, and at Jerusalem, whom they slew and hanged on tree. Him God rayled vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he rose from death. And he commanded vs to preach vnto the people, and to testifie, that it is he which was ordeined of God to be the iudge of the quick and the dead. To him giue all the Prophets witnesse, that through his Name, Whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospel.

BEholde, two of the Disciples went that same day to a towne called Emmaus, which was from Hierusalem about three score furlongs, and they talked together of all the things that had happened. And it chaunced, while they communed together and reasoned, Jesus himselfe drew neere and went with thē: but their eies were holden ẏ they should not know him. And he said vnto thē, What maner of communications are these that ye haue one to another as ye walke & are sad? And the one of them (whose name was Cleophas) answered, & said vnto him, Art thou only a stranger in Hierusalem, and hast not known the things which haue chaunced there in these dayes? Hee sayd vnto them, What things? and they sayd vnto him, Of Jesus of Nazareth, which was a Prophet, mightie in deed and word before God & all the people, and how the hie Priestes and our rulers deliuered him Luk.24.13

to be condemned to death, and haue crucified him: But we trusted that it had bene hee which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, & certaine women also of our companie made vs astonied, which came earely vnto the sepulchre, and found not his body, and came, saying that they had seene a vision of Angels, which sayde that hee was aliue. And certaine of them which were with vs, went to the sepulchre, & found it euen so as the women had sayd, but him they saw not. And he sayd vnto them, O fooles, & slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glory? And he began at Moses, and all the Prophets, & interpreted vnto them in al Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, & hee made as though he would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night, and the day is farre past. And he went in, to tary with thē. And it came to passe, as he sate at meat with them, he tooke bread, and blessed it, & brake, and gaue to them. And their eyes were opened, & they knew him: and he vanished out of their sight. And they said betweene themselues, Did not our hearts burn within vs, while he talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre and returned to Hierusalem, and found the eleuen gathered together, and them that were with him, saying, The Lord is risen in deed, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

Tuesday in Easter weeke.

The Collect.

ALmightie Father which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: graunt vs so to put away the leauen of malice and wickednesse, that wee may alway

Tuesday in Easter weeke.

alway serue thee in pureneſſe of liuing and trueth, through Jesus Christ our Lord.

The Epistle.

MEn and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this worde of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knew him not, nor yet the voyces of the Prophetes, which are read euery Sabboth day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kil him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a sepulchre. But God rayled him againe from death the third day, and hee was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And wee declare vnto you, how that the promise which was made vnto the Fathers, God hath fulfilled vnto their children, euen vnto vs, in that he rayled vp Jesus againe, euen as it is written in the second Psalme, Thou art my sonne, this day haue I begotten thee. As concerning that he raised him vp from death, now no more to returne to corruption, hee sayde on this wise, The holy promises made to Dauid, will I giue faithfully vnto you. Wherefore he saieth also in another place, Thou shalt not suffer thine holy one to see corruption. For Dauid (after that he had in his time fulfilled the will of God) fell on sleepe, and was layd vnto his fathers, and saw corruption. But hee whom God raised againe, saw no corruption. Bee it knowen vnto you therefore (yee men and brethren) that through this man is preached vnto you forgiueneſſe of sinnes, and that by him all that beleeue, are iustified from all things, from which ye could not be iustified by the law of Moses. Beware therefore, least that fal on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: For I doe a worke in your dayes, which yee shall not beleeue, though a man declare it vnto you. Act.13.26

The first Sunday after Easter.

The Gospel.

Luk.24.36 IEsus stood in the mids of his disciples, and sayd vnto them, Peace be vnto you: It is I, feare not. But they were abashed & afrayd, and supposed that they had seene a spirite. And hee sayd vnto them, Why are yee troubled, and why doe thoughtes arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle me, and see: for a spirite hath no flesh and bones, as ye see me haue. And When he had thus spoken, he shewed them his hands and his feete. And While they yet beleeued not for ioy, and wondred, he said vnto them, Haue ye here any meate? And they offered him a piece of a broyled fish, and of an honie combe. And he tooke it and did eate before them. And he said vnto them, These are ỹ wordes which I spake vnto you, while I was yet with you: that all must needs be fulfilled which were written of me in the lawe of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, and sayd vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should bee preached in his name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmightie God, which, &c. (As at the Communion on Easter day.)

The Epistle.

1.Ioh.5.4. ALl that is borne of God, ouercommeth the world. And this is the victory that ouercommeth the world, euen our faith. Who is hee that ouercommeth the world, but he that beleeueth that Iesus is the sonne of God? This Iesus Christ is hee that came by water and blood: not by Water onely, but by Water and blood. And it

is

The first Sunday after Easter.

is the spirit that beareth witnesse, because the spirit is trueth. For there are three which beare record in heauen, the father, the Word, and the holy Ghost, and these three are one. And there are three which beare record in earth, the spirit, and water, and blood, and these three are one. If we receiue the witnesse of men, the witnes of God is greater: for this is the witnesse of God, which he testified of his sonne. He that beleeueth on the sonne of God, hath the witnesse in himselfe: He that beleeueth not God, hath made him a liar, because he beleeueth not the record that God gaue of his sonne. And this is the record, how that God hath giuen vnto vs eternal life, and this life is in his sonne. He that hath the sonne, hath life, and he that hath not the sonne of God, hath not life.

The Gospel.

THe same day at night, which was the first day of the Sabboths, when the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus and stoode in the middes, and sayd vnto them, Peace be vnto you. And when he had so sayd, hee shewed vnto them his handes and his side. Then were the disciples glad when they saw the Lord. Then sayd Iesus to them againe, Peace be vnto you. As my father sent me, euen so send I you also. And when he had sayd these words, he breathed on thē, and sayd vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes yee remit, they are remitted vnto them, and Whosoeuers sinnes ye retaine, they are retained. Ioh.20.19

The second sunday after Easter.

The Collect.

ALmightie God, which hast giuen thine only sonne to be vnto vs both a sacrifice for sinne, and also an ensample of godly life, giue vs the grace that wee may alwayes most thankefully receiue that his inestima-

ineſtimable benefit, and alſo dayly endeuour our ſelues to follow the bleſſed ſteps of his moſt holy life.

The Epiſtle.

1.Pet.2.16 THis is thanke worthy, if a man for conſcience toward God endure griefe, and ſuffer wrong vndeſerued. For what praiſe is it, if when ye be buffetted for your faults, yee take it patiently: But and if when ye doe well, ye ſuffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were yee called. For Chriſt alſo ſuffered for vs, leauing vs an example that yee ſhould folow his ſteps, which did no ſinne, neither was there guile found in his mouth. Which when he was reuiled, reuiled not againe: when he ſuffered, he threatened not, but committed the vengeance to him that iudgeth righteouſly. Which his owne ſelfe bare our ſinnes in his body on the tree, that we being deliuered from ſinne, ſhould liue vnto righteouſnes, by whoſe ſtripes ye were healed. For ye were as ſheepe going aſtray, but are nowe turned vnto the ſhepheard and Biſhop of your ſoules.

The Goſpel.

Ioh.10.11 CHriſt ſayd to his Diſciples, I am the good ſhepheard. A good ſhepheard giueth his life for the ſheep. An hired ſeruant, and he which is not the ſhephearde (neither the ſheepe are his owne) ſeeth the woolfe comming, and leaueth the ſheepe, and fleeth, and the woolfe catcheth and ſcattreth the ſheepe. The hired ſeruant fleeth, becauſe he is an hired ſeruant, and careth not for the ſheepe. I am the good ſhepheard, and know my ſheepe, and am knowen of mine. As my father knoweth me, euen ſo knowe I alſo my father. And I giue my life for the ſheepe. And other ſheepe I haue, which are not of this folde: them alſo muſt I bring, and they ſhall heare my voyce, and there ſhalbe one folde, and one ſhepheard.

The

The third ſunday after Eaſter.

The Collect.

ALmighty God, which ſhewest to all men, that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteouſnes: grant vnto all them that be admitted into the fellowſhip of Chriſtes religion, that they may eſchew thoſe things that be contrary to their profeſſion, & follow all ſuch things as be agreeable to the ſame, through our Lord Jeſus Chriſt.

The Epiſtle.

DEarly beloued, I beſeech you as ſtrangers and pilgrimes, abſteine from fleſhly luſtes, which fight againſt the ſoule, and ſee that ye haue honeſt conuerſation among ỹ gentiles, that where as they backbite you as euill doers, they may ſee your good workes, & praiſe God in the day of viſitation. Submit your ſelues therefore euery man for the Lords ſake, whether it be vnto the king, as vnto the chiefe head, either vnto rulers, as vnto them that are ſent of him for the puniſhment of euill doers, but for the laud of them that doe well. For ſo is the will of God, that with well doing ye may ſtop the mouthes of fooliſh and ignorant men, as free, and not as hauing the libertie for a cloke of maliciouſneſſe, but euen as the ſeruants of God. Honour all men: Loue brotherly fellowſhippe: Feare God: Honour the King. 1.Pet.2. 11.

The Goſpel.

IEſus ſayd to his Diſciples, After a while ye ſhall not ſee me, & againe, after a while ye ſhal ſee me, for I goe to the Father. Then ſayde ſome of his Diſciples betweene themſelues, what is this that hee ſayeth vnto vs, After a while yee ſhall not ſee mee, and againe, after a while ye ſhall ſee me, and that I go to the father? They ſaid therefore, what is this that hee ſayeth, After a while? wee can not tell what he ſayth. Jeſus perceiued that they would Ioh.16.16

aſke

The fourth ſunday after Eaſter.

aſke him, and ſayd vnto them, Ye enquire of this betweene your ſelues, becauſe I ſayd, After a while ye ſhall not ſee me, and againe, After a while ye ſhall ſee me. Verily, verily I ſay vnto you, Yee ſhall weepe and lament, but contrariwiſe the world ſhall reioyce. Ye ſhall ſorrow, but your ſorrow ſhall be turned to ioy. A woman when ſhe trauaileth, hath ſorrow, becauſe her houre is come: but aſſoone as ſhee is deliuered of the childe, ſhe remembreth no more the anguiſh, for ioy that a man is borne into the world. And ye now therefore haue ſorrow: but I will ſee you againe, and your hearts ſhal reioyce, and your ioy ſhall no man take from you.

The fourth ſunday after Eaſter.

The Collect.

ALmightie God, which doeſt make the mindes of all faithfull men to be of one will, graunt vnto thy people, that they may loue the thing which thou commaundeſt, and deſire that which thou doeſt promiſe, that among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed, whereas true ioyes are to be found, through Chriſt our Lord.

The Epiſtle.

Iam. 1. 17. EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whome is no variablenes, neither ſhadowe of change. Of his owne will begate he vs with the word of trueth, that wee ſhoulde bee the firſt fruites of his creatures. Wherefore, deare brethren, let euery man be ſwift to heare, ſlowe to ſpeake, ſlowe to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthineſſe, and ſuperfluitie of maliciouſneſſe, and receiue with meekeneſſe the word that is grafted in you, which is able to ſaue your ſoules.

The

The fourth Sunday after Easter.

The Gospel.



IEsus sayd vnto his disciples, Now I go my way to him that sent me, and none of you asketh me whither I goe: but because I haue sayd such things vnto you, your hearts are full of sorrow. Neuertheless, I tell you the trueth, it is expedient for you that I goe away. For if I goe not away, that comforter will not come vnto you: but if I depart, I will send him vnto you. And when he is come, he will rebuke the world of sin, and of righteousnesse, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnesse, because I goe to my Father, and ye shall see me no more. Of iudgement, because the prince of this world is iudged already. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit, when he is come, which is the spirit of trueth, he will leade you into all trueth. He shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, and he will shew you things to come. He shall glorifie me: for he shal receiue of mine, and shall shew vnto you. All things that the Father hath, are mine: therefore sayd I vnto you, that he shall take of mine, and shew vnto you. Iohn 16.5.

The fifth sunday after Easter.

The Collect.

LOrd, from whom all good things do come, graunt vs thy humble seruants, that by thy holy inspiration we may thinke those things that be good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ.

The Epistle.

SEe that ye be doers of the word, and not hearers onely, deceiuing your owne selues. For if any man heard the worde, and declareth not the same by his workes, he is like vnto a man beholding his bodily face in a glasse: For assoone as hee hath looked on himselfe, he Iam. 1. 22.

he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh in the perfect law of libertie, and continueth therein, if he be not a forgetfull hearer, but a doer of the worke, the same shalbe happy in his deed. If any man among you seeme to be deuout, & refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father, is this, to visit the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

The Gospell.

Ioh. 16. 23



Erily, verily I say vnto you, whatsoeuer yee aske the Father in my name, he will giue it you. Hitherto haue ye asked nothing in my name. Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by prouerbes. The time will come, when I shall no more speake vnto you by prouerbes, but I shall shew you plainly from my Father. At that day shall yee aske in my Name, and I say not vnto you, that I will speake vnto my Father for you: for the Father himselfe loueth you, because yee haue loued me, and haue beleeued that I came out from God. I went out from the Father, and came into the world. Againe, I leaue the world, and goe to the Father. His disciples sayde vnto him, Loe, now thou talkest plainly, and speakest no prouerbe. Now are we sure that thou knowest all things, and needest not that any man shoulde aske thee any question, therefore beleeue we that thou camest from God. Iesus answered them, Now ye do beleeue: beholde, the houre draweth nigh, and is alreadie come, that ye shall be scattered euery man to his owne, and shall leaue mee alone: And yet am I not alone, for the Father is with me. These words haue I spoken vnto you, that in me yee might haue peace, for in the world shal ye haue tribulation: But be ye of good cheere, I haue ouercome the world.

The

The Aſcenſion day.

The Collect.

GRaunt wee beſeech thee Almightie God, that like as wee doe beleeue thy onely begotten Sonne our Lorde to haue aſcended into the heauens: ſo wee may alſo in heart and minde thither aſcend, and with him continually dwell.

The Epiſtle.

IN the former treatiſe, deare Theophilus, wee haue ſpoken of all that Jeſus beganne to do and teach, vntill the day in which he was taken vp, after that he through the holy Ghoſt had giuen commaundements vnto the Apoſtles, whom he had choſen, to whom alſo he ſhewed himſelfe aliue after his paſſion (and that by many tokens) appearing vnto them fortie dayes, and ſpeaking of the kingdome of God, and gathered them together, and commanded them that they ſhould not depart from Hieruſalem, but to wait for the promiſe of the father, whereof (ſayeth he) ye haue heard of me. For Iohn truely baptized with water, but ye ſhall be baptized with the holy Ghoſt after theſe few dayes. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore againe the kingdome to Iſrael? And hee ſayd vnto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his owne power. But ye ſhall receiue power after the holy Ghoſt is come vpon you: and ye ſhall be witneſſes vnto me, not onely in Hieruſalem, but alſo in all Iurie, and in Samaria, and euen vnto the worldes end. And when hee had ſpoken theſe things, while they beheld, hee was taken vp on high, & a cloud receiued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauen as he went, behold, two men ſtood by them in white apparell, which alſo ſayde, Yee men of Galilee, why ſtand yee gazing vp into heauen? This ſame Jeſus which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeene him go into heauen. Acts 1.1.

The

The Aſcenſion day.

The Goſpel.

Mark. 16. 14. IEſus appeared vnto the eleuen as they ſate at meate, & caſt in their teeth their vnbeliefe and hardnes of heart, becauſe they beleeued not them which had ſeene that he was riſen againe from the dead. And he ſaid vnto thē, Go ye into all the world, & preach the Goſpel to all creatures: He that beleeueth and is baptized, ſhalbe ſaued: but he that beleeueth not, ſhalbe damned. And theſe tokens ſhall follow them that beleeue: In my name they ſhall caſt out deuils, they ſhal ſpeake with new tongues, they ſhall driue away ſerpents, and if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their handes on the ſicke, and they ſhall recouer. So when the Lord had ſpoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went forth, and preached euery where, the Lorde working with them, and confirming the worde with miracles following.

Sunday after Aſcenſion day.

The Collect.



God, the King of glory, which haſt exalted thine onely Sonne Jeſus Chriſt with great triumph vnto thy kingdome in heauen: Wee beſeech thee leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, & exalt vs vnto the ſame place whither our Sauior Chriſt is gone before, Who liueth & reigneth, &c.

The Epiſtle.

1. Pet. 4. 7. THe end of al things is at hand. Be ye therfore ſober, and watch vnto prayer. But aboue all things haue feruent loue amōg your ſelues: For loue ſhall couer the multitude of ſinnes. Be yee harbourous one to another without grudging. As euery man hath receiued the gift, euen ſo minſter the ſame one to another, as good miniſters

niſters of the manifolde graces of God. If any man ſpeake, let him talke as the wordes of God. If any man miniſter, let him do it, as of the abilitie which God miniſtreth to him, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for euer and euer. Amen.

The Goſpel.

WHen the comforter is come, whom I will ſend vnto you from the Father (euen the ſpirit of trueth, which proceedeth of the father) he ſhall teſtifie of me, & ye ſhall beare witneſſe alſo, becauſe ye haue bene with me from ỹ beginning. Theſe things haue I ſayd vnto you, becauſe yee ſhoulde not be offended. They ſhall excommunicate you, yea the time ſhall come, that whoſoeuer killeth you, will thinke that he doth God ſeruice. And ſuch things will they doe vnto you, becauſe they haue not knowen the Father, neither yet me. But theſe things haue I tolde you, that when the time is come, ye may remember then that I tolde you. Ioh. 15. 16.

VVhitſunday.

The Collect.

GOd which as vpō this day haſt taught the hearts of thy faithfull people, by the ſending to them the light of thy holy Spirit: Grant vs by the ſame ſpirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Chriſt Jeſu our Sauiour, who liueth and reigneth with thee, in the vnitie of the ſame Spirit, one GOD, world without end. Amen.

VVhitſunday.

The Epiſtle.

Acts 2.1. VVhen the fiftie dayes were come to an ende, they were all with one accord together in one place, and ſuddenly there came a ſounde from heauen, as it had bene the comming of a mightie winde, and it filled all the houſe where they ſate. And there appeared vnto them clouen tongues, like as they had bene of fire, & it ſate vpon ech one of them, and they were all filled with the holy Ghoſt, and began to ſpeake with other tongues, euen as the ſame Spirit gaue them vtterance. Then were dwelling at Hieruſalem Jewes, deuout men, out of euery nation of them that are vnder heauen. When this was noiſed about, the multitude came together, and were aſtonied, becauſe that euerie man hearde them ſpeake with his owne language. They woondered all, and maruailed, ſaying among themſelues, Behold, are not all theſe which ſpeake, of Galilee? And howe heare wee euery man his owne tongue wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Meſopotamia, and of Jurie, and of Cappadocia, of Pontus and Aſia, Phrygia, and Pamphylia, of Egypt, and of the partes of Libya, which is beſide Cyrene, and ſtrangers of Rome, Jewes and Proſelites, Creetes and Arabians, wee haue heard them ſpeake in our owne tongues the great workes of God.

The Goſpel.

Ioh.14.15 IEſus ſayd vnto his diſciples, If ye loue me, keepe my commiaundements, and I wil pray the father, and he ſhall giue you another comforter, that hee may abide with you for euer, euen the ſpirit of trueth, whom the world can not receiue, becauſe the world ſeeth him not, neither knoweth him: But yee know him, for hee dwelleth with you, and ſhall be in you. I will not leaue you comfortleſſe, but will come to you. Yet a little while, and the world ſeeth me no more, but ye ſee me: For I liue, and ye ſhall liue. That day ſhall ye know, that I am in my father, and you in me, and I in you. He that hath my commandements, & keepeth

peth them,the ſame is he that loueth me. And he that loueth me, ſhalbe loued of my Father,and I will loue him,and will ſhew mine owne ſelfe vnto him. Iudas ſayth vnto him (not Iudas Iſcariot) Lorde, what is done that thou wilt ſhewe thy ſelfe vnto vs, and not vnto the world? Ieſus auſwered, and ſayd vnto him, If a man loue me, he will keepe my ſayings, and my Father will loue him, and we will come vnto him,and dwell with him. He that loueth me not,keepeth not my ſayings. And the word which ye heare,is not mine, but the fathers which ſent me. Theſe things haue I ſpoken vnto you, being yet preſent with you: but the comforter, which is the holy Ghoſt, whom my Father will ſend in my name, hee ſhal teach you all things, and bring al things to your remembrance, whatſoeuer I haue ſayde vnto you. Peace I leaue with you,my peace I giue vnto you:not as the world giueth, giue I vnto you. Let not your heartes be grieued, neither feare. Ye haue heard how I ſayd vnto you, I go and come againe vnto you. If ye loued me,ye would verily reioyce,becauſe I ſayd, I go vnto the father: For the father is greater then I. And nowe haue I ſhewed you before it come, that when it is come to paſſe,ye might beleeue. Hereafter will I not talke many words vnto you: for the prince of this world commeth, and hath nought in mee, but that the world may know that I loue the father. And as the father gaue me commandement,euen ſo do I.

Munday in VVhitſunvveeke.

The Collect.

GOD which as vpon this day haſt taught the heartes of thy faithfull, &c. As vpon Whitſunday.

The Epiſtle.

THen Peter opened his mouth, and ſayd, Of a trueth I perceiue that there is no reſpect of perſons with God: but in all people, he that feareth him,and worketh righteouſnes, is accepted with him. Ye know the preaching that God ſent vnto the children of Iſrael, preaching peace by Ieſus Chriſt, which is Lord Act.10.34

ouer all things. Which preaching was published throwout all Iurie, and beganne in Galilee, after the baptisme which Iohn preached, how God anoynted Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things, which he did in the land of the Iews, and at Hierusalem: whom they slew and hanged on a tree: him God raised vp the third day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after hee arose from death. And hee commanded vs to preach vnto the people, and to testifie, that it is he which was ordeined of God to be the iudge of quicke and dead. To him giue all the Prophets witnesse, that through his name, whosoeuer beleeueth in him, shall receiue remission of sinnes. While Peter yet spake these wordes, the holy Ghost fell on all them which heard the preaching. And they of the circumcision, which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shedde out the gift of the holy Ghost. For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptised, which haue receiued the holy Ghost aswell as we? And he commaunded them to be baptised in the name of the Lord. Then prayed they him to tarie a few dayes.

The Gospel.

Ioh. 3. 16.

SO God loued the world, that he gaue his only begotten sonne, that whosoeuer beleeueth in him, shoulde not perish, but haue euerlasting life. For God sent not his sonne into the worlde to condemne the world, but that the world through him might be saued. He that beleeueth on him, is not condemned. But he that beleeueth not, is condemned already, because hee hath not beleeued in the name of the onely begotten sonne of God.

And

Tueſday in VVhitſunweeke.

And this is the condemnation, that light is come into the worlde, and men loued darkeneſſe more then light, becauſe their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, leaſt his deedes ſhould be reprooued. But he that doth the trueth, commeth to the light, that his deedes may be knowen, how that they are wrought in God.

Tueſday in VVhitſunweeke.

The Collect.

GOD which as vpon this day haſt taught the heartes of thy faithful people, &c. As vpon VVhitſunday.

The Epiſtle.

WHen the Apoſtles which were at Hieruſalem, Act.8.14.
heard ſay that Samaria had receiued the word of God, they ſent vnto them Peter and Johu: which when they were come downe, prayed for them, that they might receiue the holy Ghoſt. For as yet hee was come on none of them, but they were baptized onely in the name of Chriſt Jeſu. Then layd they their handes on them, and they receiued the holy Ghoſt.

The Goſpel.

VErily, verily I ſay vnto you, hee that entreth Ioh.10.1.
not in by the dooze into the ſheepefolde, but climeth vp ſome other way, the ſame is a thiefe and a murderer. But he that entreth in by the dooze, is the ſhepheard of the ſheepe: To him the porter openeth, and the ſheepe heare his voice, and he calleth his owne ſheepe by name, and leadeth them out. And when he hath ſent forth his owne ſheepe, he goeth before them and the ſheepe follow him, for they know

his voice. A ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers. This prouerbe ſpake Jeſus vnto thē, but they vnderſtood not what things they were which he ſpake vnto them. Then ſayd Jeſus vnto them againe, Uerily, verily I ſay vnto you, I am the dooꝛe of ỹ ſheepe. All, euen as many as came beforꝛe me, are theeues and murderers, but the ſheepe did not heare them. I am the dooꝛe, by me if any enter in, he ſhalbe ſafe, and ſhall go in and out, and finde paſture. A thiefe commeth not but foꝛ to ſteale, kill, and deſtroy. I am come that they might haue life, and that they might haue it moꝛe abundantly.

Trinitie ſunday.

The Collect.

ALmightie and euerlaſting God, which haſt giuen vnto vs thy ſeruaunts grace, by the confeſſion of a true faith to acknowledge the glorꝛy of the eternal Trinitie, and in the powꝛer of the diuine Maieſtie to worꝛſhippe the Unitie: Wee beſeech thee, that thꝛough the ſtedfaſtnes of this faith we may euermoꝛe be defended from all aduerſitie, which liueſt and reigneſt one God, worꝛld without end, Amen.

The Epiſtle.

Apoc. 4. 1. AFter this I looked, and behold, a dooꝛe was open in heauen, and the firſt voice which I heard, was as it were of a trumpet, talking with me, which ſayd, Come vp hither, and I will ſhew thee things which muſt bee fulfilled hereafter. And immediatly I was in the ſpirit, and beholde, a ſeat was ſet in heauen, and one ſate on the ſeat. And hee that ſate, was to looke vpon, like vnto a Jaſper ſtone, and a Sardine ſtone. And there was a rainbow about the ſeat, in ſight like vnto an Emerald. And about the ſeate were foure and tWentie ſeates, and vpon the ſeates foure & tWentie Elders ſitting, clothed in White raiment, and had on their heads crowbnes of golde. And out of the ſeat proceeded lightnings, and thunderings, and voices. And there

were

were seuen lampes of fire burning before the seate, which are the seuen spirits of God. And before the seate there was a sea of glasse like vnto Christall, and in the mids of the seate, and round about the seate, were foure beastes full of eyes before and behind. And the first beast was like a Lion, and the second beast like a Calf, and the third beast had a face like a mā, and the fourth beast was like a flying Eagle. And the foure beasts had each of them sixe wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, Holy, holy Lord God almighty, which was, and is, and is to come. And when those beasts gaue glory, and honour, and thankes to him that sate on the seate (which liueth for euer and euer) the foure and twentie Elders fell down before him that sate on the throne, and worshipped him that liueth for euer, and cast their crowns before the throne, saying, Thou art worthie, O Lorde our God, to receiue glory, & honour, and power, for thou hast created all things, and for thy wils sake they are, and were created.

The Gospel.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, and sayde vnto him, Rabbi, wee know that thou art a teacher come from God, for no man could doe such miracles as thou doest, except God were with him. Iesus answered, and sayd vnto him, Uerily, verily I say vnto thee, Except a man bee borne from aboue, hee cannot see the kingdome of God. Nicodemus sayde vnto him, Howe can a man bee borne When hee is olde? Can he enter into his mothers wombe, and be borne againe? Iesus answered, Uerily, verilie I say vnto thee, Except a man be borne of water and of the spirite, he cannot enter into the kingdome of God. That which is borne of the Iohn 3.1.

flesh,is flesh : and that which is borne of the spirite,is spirite. Marueile not thou that I sayd vnto thee, Ye must bee borne from aboue. The winde bloweth where it lusteth, and thou hearest the sound therof,but thou canst not tel whence it commeth,nor whither it goeth : So is euery one that is borne of the spirit. Nicodemus answered,and said vnto him, How can these things be? Jesus answered and said vnto him,Art thou a master in Israel,and knowest not these things? Verily,verily I say vnto thee,We speak that we know, and testifie that we haue seene,& ye receiue not our witnesse. If I haue told you earthly things,& ye beleeue not,how shall ye beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen,but hee that came downe from heauen, euen the sonne of man which is in heauen . And as Moses lift vp the serpent in the wildernes,euen so must the sonne of man be lift vp,ꝯ whosoeuer beleeueth in him,perish not,but haue euerlasting life.

The first Sunday after trinitie.

The Collect.

GOD, the strength of all them that trust in thee, mercifully accept our prayers : And because the weakenesse of our mortal nature can do no good thing without thee , graunt vs the helpe of thy grace, that in keeping of thy commaundements we may please thee both in will & deed,through Jesus Christ our Lord.

The Epistle.

1.Ioh.4.7. DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth,is borne of God,and knoweth God. Hee that loueth not, knoweth not God : For God is loue. In this appeareth the loue of God to vsward, because that God sent his onely begotten sonne into the world , that wee might liue through him. Herein is loue,not that wee loued God, but that he loued vs,and sent his sonne to be the agreement for our sinnes.

Dearely

The first sunday after trinitie.

Dearely beloued, if God so loued vs, wee ought also one to loue another. No man hath seene God at any time. If wee loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know wee that wee dwell in him, and hee in vs, because hee hath giuen vs of his Spirit. And wee haue seene, and doe testifie, that the father sent the sonne to be the Sauiour of the world. Whosoeuer confesseth that Iesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleeued the loue that GOD hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we should trust in the day of iudgement: For as he is, euen so are we in this world. There is no feare in loue, but perfect loue casteth out feare: for feare hath painefulnesse. He that feareth, is not perfect in loue. Wee loue him, for he loued vs first. If any man say, I loue God, & yet hate his brother, he is a liar. For how can he that loueth not his brother whom he hath seene, loue God whom he hath not seene? And this commaundement haue wee of him, that hee which loueth God, should loue his brother also.

The Gospel.

THere was a certaine riche man, Luk. 16. 19
which was clothed in purple and fine white, and fared deliciously euery day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to bee refreshed with the crummes which fell from the rich mans boorde, and no man gaue vnto him: The dogges came also and licked his sores. And it fortuned that the begger died, and was carried by the Angels into Abrahams bosome. The rich man also died, and was buried. And being in hell in torments, hee lift vp his eyes, and sawe Abraham afarre off, and Lazarus in his bosome, and hee cried, and sayd, Father Abraham, haue mercie on me, and send

ſend Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham ſayde, Sonne, remember that thou in thy life time receiuedſt thy pleaſure, and contrariwiſe Lazarus receiued paine: but now he is comforted, & thou art puniſhed. Beyond all this, betweene vs and you there is a great ſpace ſet, ſo that they which would go from hence to you, can not, neither may come from thence to vs. Then he ſayd, I pray thee therefore father, ſende him to my fathers houſe, (for I haue fiue brethren) for to warne them, leſt they come alſo into this place of torment. Abraham ſaid vnto him, They haue Moſes and the Prophets, let them heare them. And he ſayd, Nay father Abraham, but if one come vnto them from the dead, they will repent. He ſayd vnto him, If they heare not Moſes and the Prophets, neither will they beleeue, though one aroſe from death againe.

The ſecond ſunday after trinitie.

The Collect.

LOrd, make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer faileſt to helpe and gouerne them whome thou doeſt bring vp in thy ſtedfaſt loue. Grant this, &c.

The Epiſtle.

1.Ioh.3.13 MArueile not my brethren, though the worlde hate you. Wee know that we are tranſlated from death vnto life, becauſe we loue the brethren. He that loueth not his brother, abideth in death. Whoſoeuer hateth his brother, is a manſlayer. And ye know that no manſlayer hath eternall life abiding in him. Hereby perceiue we loue, becauſe he gaue his life for vs, and wee ought to giue our liues for the brethren. But who ſo hath this worlds good, & ſeeth his brother haue neede, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but in deed and in veritie.

Hereby

The ij. Sunday after trinitie.

Hereby we know that we are of the veritie, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue wee trust to God ward, and whatsoeuer we aske, wee receiue of him, because wee keepe his commandements, and doe those things which are pleasant in his sight. And this is his commandement, that we beleeue on the name of his sonne Iesus Christ, and loue one another, as he gaue commandement. And hee that keepeth his commandements, dwelleth in him, and hee in him: and hereby we know that he abideth in vs, euen by the spirit which he hath giuen vs.

The Gospel.



Certaine man ordeined a great supper, and bade many, and sent his seruant at supper time, to say to them that were bidden, Come, for all things are nowe readie. And they all at once began to make excuse. The first sayd vnto him, I haue bought a farme, and I must needes goe and see it, I pray thee haue mee excused. And another sayd, I haue bought fiue yoke of oxen, & I go to proue them, I pray thee haue me excused. And another said, I haue married a wife, & therfore I cannot come. And the seruant returned, and brought his master word againe thereof. Then was the good man of the house displeased, and sayd to his seruant, Goe out quickly into the streetes and quarters of the city, and bring in hither the poore, and feeble, and the halte, and blind. And the seruant sayd, Lord, it is done as thou hast commanded, and yet there is roome. And the Lord sayd vnto the seruant, Goe out into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper. Lu. 14. 16.

The

The iij. Sunday after Trinitie.

The Collect.

LOrd, wee beseech thee mercifully to heare vs, and vnto whom thou hast giuen an heartie desire to pray, graunt that by thy mightie ayde, we may be defended, through Iesus Christ our Lord.

The Epistle.

1. Pet. 5. 5. SUbmit your selues euery man one to another, knit your selues together in lowlinesse of minde: For God resisteth the proud, & giueth grace to the humble. Submit your selues therefore vnder the mightie hand of God, that hee may exalt you when the time is come. Cast all your care vpon him, for hee careth for you. Be sober, and watch: for your aduersarie the deuil, as a roaring Lion walketh about, seeking whom he may deuour: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glory by Christ Iesu, shall his owne selfe (after that yee haue suffered a litle affliction) make you perfect, settle, strength and stablish you. To him bee glory and dominion for euer and euer. Amen.

The Gospel.

Luk. 15. 1. THen resorted vnto him al the Publicans & sinners, for to heare him. And the Pharises & Scribes murmured, saying, Hee receiueth sinners, & eateth with them. But hee put forth this parable vnto them, saying, What man among you, hauing an hundreth sheepe (if he lose one of them) doth not leaue ninetie and nine in the wildernesse, and goeth after that which is lost, vntill hee finde it: And when hee hath found it, hee layeth it on his shoulders with ioy: and assoone as hee commeth home,

home, he calleth together his louers and neighbours, ſaying vnto them, Reioyce with mee, for I haue found my ſheepe which was loſt. I ſay vnto you, that likewiſe ioy ſhall be in heauen ouer one ſinner that repenteth, more then ouer nine=tie and nine iuſt perſons, which neede no repentance. Either what woman, hauing ten groats (if ſhe loſe one) doeth not light a candle, and ſweepe the houſe, and ſeeke diligently till ſhe find it? and when ſhe hath found it, ſhe calleth her louers and her neighbours together, ſaying, Reioyce with me, for I haue foũd the grote which I loſt. Likewiſe, I ſay vnto you, ſhall there bee ioy in the preſence of the Angels of God, ouer one ſinner that repenteth.

The iiij. ſunday after trinitie.

The Collect.

GOd the protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy: encreaſe and multiplie vpon vs thy mercie, that thou being our ruler & guide, we may ſo paſſe through things temporall, that we finally loſe not the things eternall: Grant this heauenly father, for Jeſus Chriſts ſake our Lord.

The Epiſtle.

I Suppoſe that the afflictions of this life are not worthy of the glory which ſhalbe ſhewed vpon vs. For the feruent deſire of ỹ creature abideth, looking whẽ the ſonnes of God ſhal appeare, becauſe the creature is ſubdued to vanitie againſt the will thereof, but for his will which hath ſubdued the ſame in hope. For the ſame crea=ture ſhall be deliuered from the bondage of corruption, into the glorious libertie of the ſonnes of God. For we know that euery creature groneth with vs alſo, and trauaileth in paine, euen vnto this time: not onely it, but we alſo which haue the firſt fruits of the ſpirit, mourne in our ſelues alſo, and wait for the adoption of the children of God, euen the deliuerance of our bodies. Rom.8.18.

The

The iiij. ſunday after trinitie.

The Goſpel.

Luk.6.36. BE ye mercifull, as your Father alſo is mercifull. Iudge not, and ye ſhall not bee iudged. Condemne not, and ye ſhall not be condemned. Forgiue, and ye ſhall be forgiuen. Giue, and it ſhall bee giuen vnto you: good meaſure, and preſſed downe, and ſhaken together, and running ouer, ſhal men giue into your boſomes. For with the ſame meaſure that ye mete withall, ſhall other men mete to you againe. And he put forth a ſimilitude vnto them, Can the blind lead the blind? Do they not both fall into the ditch? The diſciple is not aboue his maſter. Euery man ſhall be perfect, euen as his maſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beame that is in thine owne eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? Firſt, thou hypocrite, caſt out the beame out of thine owne eie, then ſhalt thou ſee perfectly to pul out the mote that is in thy brothers eye.

The fift Sunday after trinitie.

The Collect.

GRaunt Lord, wee beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy gouernaunce, that thy Congregation may ioyfully ſerue thee in all godly quietneſſe, through Jeſus Chriſt our Lord.

The Epiſtle.

1.Pet.3.8. BE you all of one minde, and of one heart, loue as brethren, be pitifull, be courteous, (meeke) not rendering euill for euill, or rebuke for rebuke: but contrarywiſe bleſſe, knowing that ye are thereunto called, euen that yee ſhould bee heires of the bleſſing. For he that doeth long after life, and loueth to ſee good dayes, let him refraine his

his tongue from euill, and his lips that they speake no guile. Let him eschew euill, and doe good, let him seeke peace and ensue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lorde is ouer them that doe euill. Moreouer, who is hee that will harme you, if yee follow that which is good? Yea, happy are yee if any trouble happen vnto you for righteousnesse sake. Be not ye afrayd for any terrour of them, neither bee ye troubled: but sanctifie the Lord God in your hearts.

The Gospel.

IT came to passe, that when the people preassed vpō him to heare the word of God, hee stood by the lake of Genezareth, and saw two ships stand by ẏ lake side, but the fishermē were gone out of them, and were washing their nettes. And hee entered into one of the shippes (which pertained to Simon) and prayed him that hee would thrust out a little from the land. And he sate downe, and taught the people out of the ship. When hee had left speaking, hee sayd vnto Simon, Launch out into the deepe, and let slip your nets to make a draught. And Simon answered, and sayd vnto him, Master, we haue laboured all night, and haue taken nothing: Neuertheless, at thy commaundement I will loose foorth the net. And when they had so done, they enclosed a great multitude of fishes. But their net brake, and they beckened to their fellowes which were in the other ship, that they should come and helpe them. And they came, and filled both ships, that they sunke againe. When Simon Peter sawe this, hee fell down at Iesus knees, saying, Lord, goe from me, for I am a sinful man. For he was astonied, and all that were with him, at the draught of fishes which they had taken: and so was also Luke 5.1.

The ſixt Sunday after trinitie.

alſo Iames and Iohn the ſonnes of Zebedee, which were partners with Simon. And Ieſus ſayd vnto Simon, Feare not, from henceforth thou ſhalt catch men. And they brought the ſhips to land, and forſooke all, and followed him.

The ſixt ſunday after trinitie.

The Collect.

GOd which haſt prepared to them that loue thee, ſuch good things as paſſe all mans vnderſtanding: powre into our hearts ſuch loue toward thee, that we louing thee in all things, may obtaine thy promiſes, which exceed all that we can deſire, through Ieſus Chriſt our Lord.

The Epiſtle.

Rom. 6. 3.

KNow ye not, that al we which are baptized in Ieſus Chriſt, are baptized to die with him? We are buried then with him by baptiſme for to die, that likewiſe as Chriſt was raiſed from death by the glorie of the Father, euen ſo we alſo ſhould walke in a newe life. For if we be graft in death like vnto him, euen ſo ſhal we be partakers of the holy reſurrection: knowing this, that our old man is crucified with him alſo, that the body of ſinne might vtterly be deſtroyed, that henceforth we ſhould not be ſeruants vnto ſinne. For he that is dead, is iuſtified frō ſinne: Wherfore, if we be dead with Chriſt, we beleeue that wee ſhal alſo liue with him: Knowing that Chriſt being raiſed from death, dieth no more, death hath no more power ouer him. For as touching that he died, hee died concerning ſinne once: and as touching that he liueth, he liueth vnto God. Likewiſe conſider ye alſo, that yee are dead as touching ſinne, but are aliue vnto God, through Ieſus Chriſt our Lord.

The

The vij. ſunday after trinitie.

The Goſpel.

IEſus ſayd vnto his Diſciples, Except your righteouſnes exceed the righteouſneſſe of the Scribes and Phariſes, yee cannot enter into the kingdome of heauen. Yee haue heard that it was ſaid vnto them of old time, Thou ſhalt not kill: Whoſoeuer killeth, ſhall bee in danger of iudgement. But I ſay vnto you, that Whoſoeuer is angry with his brother vnaduiſedly, ſhalbe in danger of iudgement. And Whoſoeuer ſaith vnto his brother, Racha, ſhalbe in danger of a Counſaile. But Whoſoeuer ſaith, Thou foole, ſhall be in danger of hell fire. Therefore, if thou offereſt thy gift at the altar, and there remembreſt that thy brother hath ought againſt thee, leaue there thine offering before the altar, and go thy way firſt, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduerſarie quickly, whiles thou art in the way with him, leaſt at any time the aduerſarie deliuer thee to the iudge, and the iudge deliuer thee to the miniſter, and then thou be caſt into priſon. Uerily I ſay vnto thee, thou ſhalt not come out thence, till thou haſt paied the vttermoſt farthing. Mat.5.20.

The vij. ſunday after trinitie.

The Collect.

LOrd of all power & might, which art the authour and giuer of all good things, graffe in our hearts the loue of thy Name, increaſe in vs true religion, nouriſh vs with all goodnes, & of thy great mercy keepe vs in the ſame, through Jeſus Chriſt our Lord.

The Epiſtle.

I Speake groſly, becauſe of the infirmitie of your fleſh. As ye haue giuen your members ſeruants to vncleanneſſe, & to iniquitie (from one iniquitie to another) euen ſo now giue ouer your members ſeruants vnto righteouſneſſe, that ye may be ſanctified. For when ye Rom.6.19

The viij. ſunday after trinitie.

Were ſeruants of ſinne, ye were voyd of righteouſnes. What fruite had ye then in thoſe things whereof yee are now aſhamed? For the end of thoſe things is death. But now are yee deliuered from ſinne, & made the ſeruaunts of God, and haue your fruit to be ſanctified, and the end euerlaſting life: for the reward of ſinne is death, but eternall life is the gift of God, through Jeſus Chriſt our Lord.

The Goſpel.

Mar. 8. 1. IN thoſe dayes, when there was a very great company, & had nothing to eate, Jeſus called his diſciples vnto him, & ſayd vnto them, I haue compaſſion on the people, becauſe they haue bene now with me three dayes, and haue nothing to eate, and if I ſend them away faſting to their owne houſes, they ſhall faint by the way: for diuers of them came from farre. And his diſciples anſwered him, Where ſhould a man haue bread here in the wildernes, to ſatisfie theſe? And hee aſked them, How many loaues haue ye? They ſayd, Seuen. And he commanded the people to ſit downe on the ground. And hee tooke the ſeuen loaues, and when he had giuen thanks, he brake, and gaue to his Diſciples to ſet before them: and they did ſet them before the people. And they had a few ſmal fiſhes: and when he had bleſſed, he commanded them alſo to be ſet before them. And they did eate, and were ſuffiſed. And they tooke vp of the broken meat that was left, ſeuen baſkets full. And they that did eate, were about foure thouſand. And he ſent them away.

The viij. ſunday after trinitie.

The Collect.

GOd whoſe prouidence is neuer deceiued, we humbly beſeech thee, that thou wilt put away from vs all hurtful things, and giue thoſe things which be profitable for vs, through Jeſus Chriſt our Lord.

The

The ix. ſunday after trinitie.

The Epiſtle.

BRethren, we are debters, not to the flesh, to liue after the flesh: For if ye liue after the flesh, yee ſhall die. But if yee, through the ſpirite, doe mortifie the deedes of the body, ye ſhall liue. For as many as are led by the ſpirit of God, they are the ſonnes of God. For ye haue not receiued the ſpirit of bondage to feare any more: but ye haue receiued the ſpirit of adoption, whereby ye cry Abba, father. The ſame ſpirit certifieth our ſpirite, that we are the ſonnes of God. If we be ſonnes, then are we alſo heires, the heires (I meane) of God, and heires annexed with Chriſt, if ſo be that we ſuffer with him, that we may alſo be glorified together with him. Rom. 8. 12

The Goſpel.

BEware of falſe prophets, which come to you in ſheepes clothing, but inwardly they are rauening wolues: yee ſhall knowe them by their fruits. Doe men gather grapes of thornes? Or figs of thiſtles? Euen ſo, euery good tree bringeth foorth good fruites: but a corrupt tree bringeth foorth euill fruites. A good tree cannot bring forth bad fruits, neither can a bad tree bring foorth good fruits. Euery tree that bringeth not foorth good fruite, is hewen downe, and caſt into the fire. Wherefore, by their fruites ye ſhall know them. Not euery one that ſaieth vnto me, Lord, Lord, ſhall enter into the kingdome of heauen: but he that doeth the will of my father which is in heauen, he ſhal enter into the kingdom of heauen. Mat. 7. 15.

The ix. Sunday after trinitie.

The Collect.

GRaunt to vs Lorde, we beſeech thee, the ſpirite to thinke and doe alwayes ſuch things as bee rightfull, that we which cannot be without thee, may by thee be able to liue according to thy wil, through Jeſus Chriſt our Lord.

The ix. ſunday after trinitie.

The Epiſtle.

1. Cor. 10. 1. BRethren, I would not that ye ſhould bee ignorant, how that our fathers were all vnder the cloud, and all paſſed through the ſea, and were all baptized vnder Moſes in the cloude, and in the Sea, and did all eate of one ſpirituall meate, and did all drinke of one ſpirituall drinke: and they dranke of the ſpirituall rocke that followed them, which rock was Chriſt. But in many of them had God no delight: for they were ouerthrowen in the Wilderneſſe. Theſe are enſamples to vs, that we ſhould not luſt after euill things, as they luſted: and that we ſhould not be worſhippers of Images, as were ſome of them, according as it is written: The people ſate downe to eate and drinke, & roſe vp to play. Neither let vs bee defiled with fornication, as ſome of them were defiled with fornication, and fel in one day three & twentie thouſand. Neither let vs tempt Chriſt, as ſome of them tempted, and were deſtroyed of ſerpents. Neither murmure ye, as ſome of them murmured, and were deſtroyed of the deſtroyer. All theſe things happened vnto them for enſamples: but are written to put vs in remembrance, whom the ends of the world are come vpon. Wherefore let him that thinketh he ſtandeth, take heed leaſt he fall. There hath none other tentation taken you, but ſuch as followeth the nature of man. But God is faithfull, which ſhall not ſuffer you to be tempted aboue your ſtrength, but ſhall in the midſt of temptatiõ make a way, that ye may be able to beare it.

The Goſpel.

Luk. 16. 1. IEſus ſayd vnto his Diſciples, There was a certaine rich man which had a ſteward, and the ſame was accuſed vnto him that hee had waſted his goods. And he called him, and ſaid vnto him, How is it that I heare this of thee? Giue accompts of thy Stewardſhip, for thou mayeſt be no longer Steward. The Steward ſayd within himſelfe, what ſhall I doe? For my maſter taketh away from me the Stewardſhip. I cannot dig, & to beg I am aſhamed

aſhamed. I wote what to doe, that when I am put out of the Stewardſhip, they may receiue me into their houſes. So when he had called all his maſters debters together, hee ſayd vnto the firſt, How much oweſt thou vnto my maſter? And he ſayde, An hundred tunnes of oile. And he ſayd vnto him, Take thy bill, and ſit downe quickely, and write fiftie. Then ſayd he to another, Howe much oweſt thou? And hee ſayd, An hundred quarters of wheate. Hee ſayd vnto him, Take thy bill, and write foure ſcore. And the Lord commended the vniuſt Steward, becauſe he had done wiſely. For the children of this world are in their nation wiſer then the children of light. And I ſay vnto you, make you friendes of the vnrighteous Mammon, that when ye ſhall haue neede, they may receiue you into euerlaſting habitations.

The x. Sunday after trinitie.

The Collect.

LEt thy mercifull eares, O Lorde, be open to the prayers of thy humble ſeruaunts: And that they may obteine their petitions, make them to aſke ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord.

The Epiſtle.

COncerning ſpirituall things, brethren, I would not haue you ignorant. Ye know that yee were Gentiles, and went your wayes vnto dumbe images, euen as yee were led. Wherefore I declare vnto you, that no man ſpeaking by the ſpirite of God, defieth Jeſus. Alſo no man can ſay that Jeſus is the Lord, but by the holy Ghoſt. There are diuerſities of gifts, yet but one ſpirit. And there are differences of adminiſtrations, and yet but one Lord. And there are diuers manners of operations, and yet but one God, which worketh all in all. The gift of the ſpirit is giuen to euery man to edifie withall. For to one is giuen, through the ſpirite, the vtterance of wiſedome, to another is giuen the vtterance of knowledge

1.Cor.12. 1.

by the ſame ſpirite, to another is giuen fayth by the ſame ſpirite, to another the gift of healing by the ſame ſpirite, to another power to doe miracles, to another to prophesie, to another iudgement to diſcerne ſpirits, to another diuers tongues, to another the interpretation of tongues: And theſe all worketh the ſelf ſame ſpirit, diuiding to euery man a ſeuerall gift, euen as he will.

The Goſpel.

Luk. 19. 41.

AND When he was come neere to Hieruſalem, hee beheld the citie, & wept on it, ſaying, If thou haddeſt knowen thoſe things which belong vnto thy peace, euen in this thy day, thou wouldeſt take heed: but nowe are they hid from thine eies. For the dayes ſhal come vnto thee, that thine enemies ſhal caſt a banke about thee, and compaſſe thee round, and keepe thee in on euery ſide, & make thee euen with the ground, and thy children which are in thee: And they ſhall not leaue in thee one ſtone vpon another, becauſe thou knoweſt not the time of thy viſitatiõ. And he went into the Temple, & began to caſt out them that ſold therein, & them that bought, ſaying vnto them, It is written, My houſe is the houſe of prayer, but ye haue made it a den of theeues. And he taught daily in the Temple.

The xj. Sunday after trinitie.

The Collect.

GOD, which declareſt thy almightie power moſt chiefly in ſhewing mercie and pitie: giue vnto vs aboundantly thy grace, that wee running to thy promiſes, may be made partakers of thy heauenly treaſure, through Jeſus Chriſt our Lord.

The

The xj. Sunday after trinitie.

The Epistle.

BRethren, as perteining to the Gospel which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye are also saued: I do you to wit after what maner I preached vnto you, if ye keepe it, except ye haue beleeued in vaine: For first of all I deliuered vnto you that which I receiued, how that Christ died for our sinnes, agreeing to the Scriptures: And that he was buried, and that he arose againe the third day, according to the Scriptures, and that hee was seene of Cephas, then of the twelue: After that, hee was seene of moe then fiue hundreth brethren at once, of which many remaine vnto this day, and many are fallen asleepe. After that appeared he to Iames, then to all the Apostles, and last of all he was seene of me, as of one that was borne out of due time: For I am the least of the Apostles, which am not woorthy to be called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God, I am that I am: and his grace which is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, so we preached, and so ye haue beleeued. 1.Cor.15. 1.

The Gospel.

CHrist tolde this parable vnto certeine which trusted in themselues that they were perfect, and despised other. Two men went vp into the temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stoode and prayed thus with himselfe: GOD I thanke thee that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twise in the weeke, I giue tithe of all that I possesse. And the Publicane standing afarre off, would not lift vp his eyes to heauen, but smote his breast, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth himselfe, shall be brought lowe: and he that humbleth himselfe, shalbe exalted. Luk.18.9.

The xij. Sunday after trinitie.

The Collect.

ALmightie and euerlasting God, which art alwayes more ready to heare, then we to pray, and art wont to giue more then either we desire or deserue: Poure downe vpon vs the aboundance of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

2. Cor. 3. 4. SUch trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if we bee able vnto any thing, the same commeth of God, which hath made vs able to minister the newe Testament, not of the letter, but of the spirite: For the letter killeth, but the spirite giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that ỹ children of Israel could not beehold the face of Moses for the glory of his countenãce (which glory is done away:) why shal not the ministration of the spirit be much more glorious: For if the ministration of condemnation be glorious, much more doeth the ministration of righteousnes exceed in glory.

The Gospel.

Mar. 7. 31. IEsus departed from the coastes of Tyre and Sidon, & came vnto the Sea of Galilee, through the mids of the coastes of ỹ ten cities. And they brought vnto him one that was deafe, and had an impediment in his speach: and they prayed him to put his hand vpon him. And when he had takẽ him aside from the people, he put his fingers into his eares, & did spit, and touched his tongue, and looked vp to heauen, and sighed, and sayd vnto him, Ephata, that is to say, Bee opened. And straight-

The xiij. Sunday after trinitie.

straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commanded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to speake.

The xiij. Sunday after trinitie.

The Collect.

ALmightie and mercifull God, of whose onely gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: Grant We beseech thee, that We may so run to thy heauenly promises, that We faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

THo Abraham and his seed were the promises made. He saieth not, In his seedes, as many: but, In thy seede, as of one, which is Christ. This I say, that the law which began afterward beyond foure hundred & thirtie yeeres, doeth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the lawe, it commeth not now of promise: But God gaue it to Abraham by promise. Wherefore then serueth the lawe? The lawe was added because of transgression (til the seed came, to whom the promise was made) and it was ordeined by Angels in ỹ hand of a mediatour. A mediatour is not a mediatour of one: but God is one. Is the Lawe then against the promise of God? God forbid. For if there had bene a lawe giuen which could haue giuen life, then no doubt righteousnes should haue come by the lawe. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ should bee giuen to them that beleeue. Gal. 3. 16.

The

The xiij. ſunday after trinitie.

The Goſpel.

Luk.10.23 HAppie are the eyes which ſee the things that ye ſee. For I tell you that many Prophetes and Kings haue deſired to ſee thoſe things which yee ſee, and haue not ſeene them, and to heare thoſe things which ye heare, & haue not heard them. And behold, a certaine lawyer ſtood vp, and tempted him, ſaying, Maſter, what ſhall I do to inherite eternall life? He ſayd vnto him, What is written in the lawe? How readeſt thou? And hee anſwered, and ſayd, Loue the Lord thy God with all thy heart, and with all thy ſoule, and with all thy ſtrength, and with all thy mind, and thy neighbour as thy ſelfe. And hee ſayd vnto him, Thou haſt anſwered right: this doe, and thou ſhalt liue. But he, Willing to iuſtifie himſelfe, ſayd vnto Jeſus, And who is my neighbour? Jeſus anſwered and ſaid, A certaine man deſcended from Hieruſalem to Jericho, and fell among theeues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chaunced that there came downe a certaine prieſt that ſame way, and when he ſawe him, hee paſſed by. And likewiſe a Leuite (when hee went nigh to the place) came and looked on him, and paſſed by. But a certaine Samaritane, as hee iourneied, came vnto him, and when hee ſawe him, hee had compaſſion on him, and went to, and bound vp his wounds, and powred in oyle and wine, and ſet him on his owne beaſt, and brought him to a common inne, & made prouiſiō for him. And on the morrow when hee departed, hee tooke out two pence, and gaue them to the hoſte, and ſayd vnto him, Take cure of him, and whatſoeuer thou ſpendeſt more, when I come againe, I will recompenſe thee. Which nowe of theſe three, thinkeſt thou was neighbour vnto him that fel among the theeues? And he ſayd vnto him, He that ſhewed mercy on him. Then ſayd Jeſus to him, Goe, and doe thou likewiſe.

The

The xiiij. ſunday after trinitie.

The Collect.

ALmightie and euerlaſting God, giue vnto vs the encreaſe of faith, hope, and charitie: and that wee may obtaine that which thou doeſt promiſe, make vs to loue ẏ which thou doeſt commaund, thꝛough Jeſus Chꝛiſt our Lord.

The Epiſtle.

I Say, Walke in the ſpirit, and fulfill not the luſt of the fleſh. Foꝛ the fleſh luſteth contrary to the ſpirite, and the ſpirite contrary to the fleſh. Theſe are contrary one to the other, ſo that ye cannot doe Whatſoeuer ye would. But and if ye be led of the ſpirite, then are ye not vnder the law. The deeds of the fleſh are manifeſt, Which are theſe: Adultery, foꝛnication, vncleanneſſe, wantonneſſe, woꝛſhipping of images, witchcraft, hatred, variance, zeale, wꝛath, ſtrife, ſeditions, ſects, enuying, murder, dꝛunkenneſſe, gluttonie, and ſuch like, of the which I tell you befoꝛe, as I haue told you in times paſt, that they which commit ſuch things, ſhall not bee inheriters of the kingdom of God. Contrarily, the fruit of the ſpirit is loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faithfulneſſe, meekneſſe, temperance: againſt ſuch there is no law. They truely that are Chꝛiſtes, haue crucified the fleſh, with the affections and luſtes. Gal. 5. 16.

The Goſpel.

AND it chanced as Jeſus went to Hieruſalē, that he paſſed thꝛough Samaria, and Galilee. And as he entred into a certaine toWn, there met him tenne men that Were leꝑs Which ſtoode a farre off, and put foꝛth their voyces, and ſayd, Jeſus maſter, haue mercy on vs. When hee ſaWe them, he ſayd vnto them, Goe, ſheWe your ſelues vnto the ꝑꝛieſtes. And it came to paſſe, that as they Went, they Were cleanſed. And one of them, when Luk. 17. 11

when he saw that he was cleansed, turned backe againe, and with a loud voyce praysed God, and fell downe on his face at his feete, and gaue him thanks. And the same was a Samaritane. And Jesus answered and said, Are there not ten clensed? But where are those nine? There are not found that returned againe to giue God prayse, saue onely this stranger. And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

The xv. Sunday after trinitie.

The Collect.

KEepe we beseech thee, O Lord, thy Church with thy perpetuall mercy: And because the frailtie of man without thee cannot but fal, keepe vs euer by thy helpe, & lead vs to all things profitable to our saluation through Jesus Christ our Lord.

The Epistle.

Gal. 6. 11. YE see how large a letter I haue written vnto you with mine owne hand. As many as desire with outward appearance to please carnally, the same constraine you to be circumcised, onely least they should suffer persecution for the crosse of Christ. For they themselues which are circumcised, keepe not the lawe, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lord Jesus Christ, whereby the world is crucified vnto me, and I vnto the world. For in Christ Jesu, neither circumcisiõ auaileth any thing at all, nor vncircumcision, but a new creature. And as many as walk according vnto this rule, peace be on them, and mercy, and vpon Israel, that pertaineth to God. From henceforth let no man put me to businesse: For I beare in my body the markes of the Lord Jesu. Brethren, the grace of our Lord Jesus Christ be with your spirit, Amen.

The

The xvj. ſunday after trinitie.

The Goſpell.

NO man can ſerue two maſters: For either he ſhall hate the one and loue the other, or elſe leane to the one and deſpiſe the other. Ye can not ſerue God and Mammon. Therefore I ſay vnto you, Bee not carefull for your life, what yee ſhall eate or drinke, nor yet for your bodie, what rayment yee ſhall put on. Is not the life more worth then meat: and the body more of value then raiment: Beholde the fowles of the aire, for they ſowe not, neither doe they reape, nor carie into the barnes, and your heauenly Father feedeth them. Are ye not much better then they: Which of you by taking carefull thought can adde one cubite vnto his ſtature: And why care ye for raiment: Conſider the Lilies of the fielde howe they growe, they labour not, neither doe they ſpinne: and yet I ſay vnto you, that euen Solomon in all his royalty was not clothed like one of theſe. Wherfore if God ſo cloth the graſſe of the field, which though it ſtande to day, is to morrow caſt into the fornace, ſhall hee not much more doe the ſame for you, O ye of litle faith: Therefore take no thought, ſaying, What ſhall wee eate, or What ſhall wee drinke, or WhereWith ſhall wee be clothed: After all theſe things doe the Gentiles ſeeke. For your heauenly Father knoweth that ye haue neede of all theſe things. But rather ſeeke yee firſt the kingdome of God, and the righteouſneſſe thereof, and all theſe things ſhalbe miniſtred vnto you. Care not then for the morrowe, for to morrowe day ſhall care for it ſelfe. Sufficient vnto the day is the trauaile thereof. Mat. 6. 24.

The xvj. ſunday after trinitie.

The Collect.

LOrd we beſeech thee, let thy continuall pitie cleanſe and defend thy congregation: and becauſe it can not continue in ſafetie without thy ſuccour, preſerue it euermore by thy helpe and goodneſſe, through Jeſus Chriſt our Lord.

The

The xvj. ſunday after trinitie.

The Epiſtle.

Eph 3 13. I Deſire that you faint not becauſe of my tribulations that I ſuffer for your ſakes, Which is your praiſe. For this cauſe I bowe my knees vnto the father of our Lorde Jeſus Chriſt, Which is father of all that is called father in heauen and earth, that he would grant you according to the riches of his glory, that yee may be ſtrengthened With might by his ſpirit, in the inner man, that Chriſt may dWel in your hearts by faith, that ye being rooted and grounded in loue, might bee able to comprehend With all Saintes, What is the breadth, length, depth, and height, and to knoW the excellent loue of the knoWledge of Chriſt, that ye might bee filled With all fulneſſe, Which commeth of GOD. Unto him that is able to do exceeding aboundantly aboue all that We aſke or thinke, according to the poWer that Worketh in vs, be praiſe in the congregation by Chriſt Jeſus, thorowout all generations from time to time, Amen.

The Goſpel.

Luk 7. 11. AND it fortuned, that Jeſus Went into a citie called Naim, and many of his diſciples Went With him, & much people. When he came nigh to the gate of the city, behold, there was a dead man caried out, Which was the only ſonne of his mother, and ſhe Was a WidoWe, and much people of the citie Was With her. And When the Lorde ſaW her, he had compaſſion on her, & ſaid vnto her, Weepe not. And he came nigh, and touched the coffin: and they that bare him, ſtood ſtill. And he ſayd, Yong man, I ſay vnto thee, Ariſe. And he that Was dead, ſate vp, and began to ſpeake. And he deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, ſaying, A great Prophet is riſen vp among vs, and God hath viſited his people. And this rumor of him Went forth thorowout all Jury, and thorowout all the regions Which lie round about.

The

The xvij. Sunday after trinitie.

The Collect.

LOrd, wee pray thee, that thy grace may alwayes preuent and followe vs, and make vs continually to bee giuen to all good woorkes, through Iesus Christ our Lord.

The Epistle.

I (which am a prisoner of the Lordes) exhort you, that yee walke woorthie of the vocation wherewith yee are called, with all lowlinesse and meekenesse, with humblenesse of minde, forbearing one another through loue, & be diligent to keepe the vnity of the spirit, through the bond of peace: being one body & one spirit, euen as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all. Ephe. 4.1.

The Gospel.

IT chanced that Iesus went into the house of one of ỹ chiefe Pharises, to eate bread on the Sabboth day, and they watched him. And behold there was a certeine man before him which had the dropsy. And Iesus answered & spake vnto the Lawyers & Pharises, saying, Is it lawfull to heale on the sabboth day? And they held their peace. And he tooke him, & healed him, & let him go, & answered them, saying, Which of you shal haue an Asse, or an Oxe fallen into a pit, and wil not straightway pull him out on ỹ Sabboth day? And they could not answere him again to these things. He put forth also a similitude to the ghests, when he marked how they preased to be in the highest roomes, and sayde vnto them, When thou art bidden to a wedding of any man, sitte not downe in the highest roome, least a more honourable man then thou bee bidden of him, and hee that bade him and thee, come and say to thee, Giue this man room: and thou begin with shame to take the lowest Luk. 14.1.

The xviij. Sunday after trinitie.

lowest roome. But rather when thou art bidden, go and sit in the lowest roome, that when he that bade thee, commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe, shall be brought low, and he that humbleth himselfe, shalbe exalted.

The xviij. Sunday after trinitie.

The Collect.

LOrd, we beseech thee, graunt thy people grace to auoyde the infections of the deuill, and with pure heart and minde to followe thee the onely God, through Jesus Christ our Lord.

The Epistle.

1.Cor.1.4 I Thanke my GOD alwaies on your behalfe, for the grace of God which is giuen you by Jesus Christ, that in all things yée are made rich by him, in al vtterance, and in all knowledge, by ỹ which things the testimonie of Jesus Christ was confirmed in you, so that ye are behind in no gift, waiting for ỹ appearing of our Lord Jesus Christ, which shall also strengthen you to the end, that ye may be blameles in the day of the comming of our Lord Jesus Christ.

The Gospel.

Matth.22. 34. WHē the Pharises had heard that Jesus had put the Sadduces to silence, they came together, & one of them, which was a Doctor of the law, asked him a question, tempting him, and saying, Master, which is the greatest commandement in the law? Jesus sayd vnto him, Thou shalt loue the Lord thy God with all thine heart, and with all thy soule,

The xix. Sunday after trinitie.

soule, and with all thy minde. This is the first & greatest commaundement. And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two commaundements hang all the law & the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ: whose sonne is he: They said vnto him, The sonne of Dauid. He said vnto them, How then doth Dauid in spirite call him Lord, saying, The Lord said vnto my Lorde, Sit thou on my right hand, till I make thine enemies thy foote-stoole: If Dauid then cal him Lord, how is he thē his sonne: And no mā was able to answer him any thing, neither durst any man from that day forth aske him any moe questions.

The xix. Sunday after trinitie.

The Collect.

O God, forasmuch as without thee wee are not able to please thee: grant that the working of thy mercie may in all things direct and rule our heartes, through Jesus Christ our Lord.

The Epistle.

THis I say, and testifie through the Lord, that yee henceforth walke not as other Gentiles walke, in vanitie of their minde, While they are blinded in their vnderstanding, being far from a godly life, by the meanes of the ignorance that is in them, and because of the blindnes of their hearts: Which being past repentance, haue giuen themselues ouer vnto wantonnes, to worke all maner of vncleannes, euen with greedinesse. But yee haue not so learned Christ: If so bee that yee haue heard him, and haue beene taught in him, as the trueth is in Jesu (as concerning the conuersation in times past) to laye from you the olde man, which is corrupt, according to the deceiueable lustes: to be renewed also in the spirite of your minde, and to put on that newe man, which after God is shapen in righteousnesse and true holines. Wherefore put away lying, & speake euery man Eph. 4. 17.

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trueth vnto his neighbour, forasmuch as wee are members one of another. Be angry, and sinne not. Let not the sunne go downe vpon your wrath, neither giue place to the backbiter. Let him that stole, steale no more, but let him rather labour with his hands the thing which is good, that he may giue vnto him that needeth. Let no filthie communication proceede out of your mouth, but that which is good to edifie withal, as oft as neede is, that it may minister grace vnto the hearers. And grieue not the holy spirit of God, by whom ye are sealed vnto the day of redemption. Let al bitternesse, and fiercenes, and wrath, and roaring, & cursed speaking be put away from you, with all maliciousnesse. Be yee curteous one to another, merciful, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The Gospel.

Mat. 9. 1.

IEsus entred into a ship, & passed ouer, and came into his owne citie. And beholde, they brought to him a man sick of the palsie, lying in a bed. And when Jesus sawe the faith of them, he said to the sick of the palsie, Sonne, be of good cheere, thy sinnes be forgiuē thee. And behold, certaine of the Scribes saide within themselues, This man blasphemeth. And when Jesus sawe their thoughts, he saide, Wherefore thinke ye euil in your hearts? Whether is it easier to say, Thy sinnes be forgiuen thee: or to say, Arise, and walke? But that ye may know that the sonne of man hath power to forgiue sinnes in earth: Then saith he to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thy house. And hee arose, and departed to his house. But the people that sawe it, marueiled, & glorified God, which had giuen such power vnto men.

The xx. Sunday after trinitie.

The Collect.

ALmightie and mercifull God, of thy bountifull goodnes keepe vs from all things that may hurt vs: that we being readie both in body and soule, may with free heartes accomplish those things that

that thou wouldest haue done, through Jesus Christ our Lorde.

The Epistle.

TAke heede therefore howe yee walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore bee yee not vnwise, but vnderstande what the will of the Lorde is, and bee not dronken with wine, wherein is excesse: but be yee filled with the spirite, speaking vnto your selues in psalmes and hymnes and spirituall songs, singing and making melodie to the Lorde in your hearts, giuing thankes alwayes for all things vnto God the father, in the name of our Lord Jesus Christ, submitting your selues one to another in the feare of God. Eph. 5. 15.

The Gospel.

IEsus saide vnto his disciples, The kingdome of heauen is like vnto a man that was a king, which made a marriage for his sonne, and sent foorth his seruants to call them that were bidden to the wedding: and they woulde not come. Againe hee sent foorth other seruaunts, saying, Tell them which are bidden, Beholde, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are readie: come vnto the marriage. But they made light of it, and went their waies, one to his farme place, another to his marchandise, and the remnant tooke his seruants, and intreated them shamefully, and slewe them. But when the king heard thereof, he was wroth, and sent foorth his men of warre, and destroyed those murderers, and brent vp their citie. Then saith he vnto his seruants, The marriage in deede is prepared, but they which were bidden, were not worthie. Goe yee therefore out into the high wayes, and as many as yee finde, bidde them to the marriage. And the seruants went foorth into the high wayes, and gathered together all, as many as they coulde finde, both good and badde: and the wedding was furnished with ghestes. Then the King came in to see the ghestes, and when hee spied there a Mat. 22. 1.

man which had not on a wedding garment, he said vnto him, Friend, howe camest thou in hither, not hauing a wedding garment? And hee was euen speechles. Then saide the King to the ministers, Take and bind him hand and foote, and cast him into vtter darkenesse, there shall bee weeping and gnashing of teeth. For many be called, but few are chosen.

The xxj. Sunday after trinitie.

The Collect.

GRaunt wee beseech thee mercifull Lorde, to thy faithfull people pardon & peace, that they may bee cleansed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

Eph. 6. 10. MY brethren, bee strong through the Lorde, and through the power of his might. Put on al the armour of God, that ye may stand against all the assaults of the deuill. For wee wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernours of the darknesse of this worlde, against spirituall craftinesse in heauenly things. Wherefore take vnto you the whole armour of God, that yee may bee able to resist in the euill day, and stande perfect in all things. Stande therefore, and your loynes girde with the trueth, hauing on the brestplate of righteousnes, and hauing shoes on your feete, that ye may be prepared for the Gospel of peace. Aboue all, take to you the shield of faith, wherewith ye may quench all the fierie darts of the wicked, and take the helmet of saluation, and the sword of the spirite, which is the word of God. And pray alwaies with al maner praier and supplication in the spirit, and watch thereunto with all instance and supplication, for all saints, and for me, that vtterance may be giuen vnto me, that I may open my mouth freely, to vtter the secrets of the Gospel (wherof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The

The xxij. Sunday after trinitie.

The Goſpel.

THere was a certaine ruler, whoſe ſonne was ſicke at Capernaum. As ſoone as the ſame heard that Jeſus was come out of Jurie into Galilee, hee went vnto him and beſought him that hee would come downe and heale his ſonne: for he was euen at the point of death. Then ſaide Jeſus vnto him, Except yee ſee ſignes and wonders, ye will not beleeue. The ruler ſaide vnto him, Sir, come downe or euer that my ſonne die. Jeſus ſaith vnto him, Goe thy way, thy ſonne liueth. The man beleeued the word that Jeſus had ſpoken vnto him, and he went his way. And as he was going downe, the ſeruants met him, and tolde him, ſaying, Thy ſonne liueth. Then enquired he of them the houre when he began to amend. And they ſaid vnto him, Yeſterday at the ſeuenth houre the feuer left him. So the father knew that it was the ſame houre in the which Jeſus ſaid vnto him, Thy ſonne liueth. And hee beleeued, and all his houſhold. This is againe the ſecond miracle that Jeſus did, when he was come out of Jurie into Galilee. Ioh. 4. 46.

The xxij. Sunday after trinitie.

The Collect.

LOrde wee beſeech thee to keepe thy houſholde the Church in continuall godlineſſe, that through thy protection it may be free from all aduerſities, and deuoutly giuen to ſerue thee in good works, to the glory of thy name, through Jeſus Chriſt our Lorde.

The Epiſtle.

I Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnes, becauſe yee are come into the felowſhip of the Goſpel, from the firſt day vntill nowe: and am ſurely certified of this, that hee which hath begunne a good worke in you, ſhall performe it, vntill the day of Jeſus Chriſt, as it Phil. 1. 3.

becommeth mee that I should iudge so of you all, because I haue you in my heart, forasmuch as ye are all companions of grace with mee, euen in my bonds, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all, from the very heart roote in Iesus Christ. And this I pray, that your loue may increase yet more and more in knowledge, & in all vnderstanding, that ye may accept the things that are most excellent, that ye may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruite of righteousnesse, which commeth by Iesus Christ, vnto the glory and praise of God.

The Gospel.

Mat. 18. 21.

PEter said vnto Iesus, Lord, howe oft shal I forgiue my brother, if he sinne against mee: till seuen times: Iesus sayeth vnto him, I say not vnto thee, vntill seuen times: but, seuentie times seuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a King, which woulde take accomptes of his seruaunts. And when he had begunne to recken, one was brought vnto him, which ought him ten thousand talents: but forasmuch as he was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and paiment to bee made. The seruant fel down, and besought him, saying, Sir, haue patience with me, and I wil pay thee all. Then had the Lord pitie on that seruant, & loosed him, and forgaue him the debt. So the same seruant went out, and found one of his fellowes which ought him an hundred pence: and he laid hands on him, and tooke him by the throate, saying, Pay that thou owest. And his fellow fell downe, and besought him, saying, Haue patience with me, and I wil pay thee al. And he would not, but went and cast him into prison, till hee should pay the debt. So when his fellowes saw what was done, they were very sorie, and came and tolde vnto their Lorde all that had happened.

The xxiij. Sunday after trinitie.

happened. Then his Lord called him, and said vnto him, O thou vngracious seruant, I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pitie on thee? And his Lorde was wroth, and deliuered him to the Jaylers, till he shoulde pay all that was due vnto him. So likewise shall my heauenly father doe also vnto you, if ye from your hearts forgiue not euery one his brother their trespasses.

The xxiij. Sunday after trinitie.

The Collect.

GOd our refuge and strength, which art the author of all godlines, be readie to heare the deuoute prayers of the Church: and graunt that those things which we aske faithfully, we may obtaine effectually, through Jesus Christ our Lord.

The Epistle.

BRethren, be followers together of me, & looke on them which walke euen so as ye haue vs for an ensample. For many walke of whome I haue told you often, and now tel you weeping, that they are the enemies of the crosse of Christ, whose end is damnatiõ, whose belly is their God, and glory to their shame, which are worldly minded. But our conuersation is in heauẽ, from whence we looke for the Sauiour, euen the Lord Jesus Christ, which shall change our vile body, that he may make it like vnto his glorious bodie, according to the working, whereby he is able also to subdue all things vnto himselfe. Phil. 3. 17.

The Gospel.

THen the Pharisees went out, and tooke counsell how they might tangle him in his words. And they sent out vnto him their disciples with Herods seruants, saying, Master, wee knowe that thou art true, and teachest ꝑ way of God truly, neither carest thou for anyman, Matt. 22. 15.

The xxiiij. Sunday after trinitie.

for thou regardest not the outward appearance of men. Tell vs therefore, howe thinkest thou? Is it lawfull that tribute be giuen vnto Cesar, or not? But Jesus perceiuing their wickednesse, said, Why tempt ye me yee hypocrites? Shewe mee the tribute money. And they tooke him a penie. And hee saide vnto them, Whose is this image & superscription? They sayde vnto him, Cesars. Then saide hee vnto them, Giue therefore vnto Cesar the things which are Cesars, and vnto God, those things which are Gods. When they heard these words, they marueiled, and left him, and went their way.

The xxiiij. Sunday after trinitie.

The Collect.

LOrde, wee beseech thee assoyle thy people from their offences, that through thy bountifull goodnesse Wee may be deliuered from the bandes of all those sinnes, Which by our frailtie Wee haue committed, Graunt this, &c.

The Epistle.

Col. 1. 3. WE giue thanks to God the Father of our Lorde Jesus Christ alwayes for you in our prayers. For wee haue heard of your faith in Christ Jesu, and of the loue which ye beare to all saintes, for the hopes sake which is laide vp in store for you in heauen. Of which hope yee hearde before by the true word of the Gospel, which is come vnto you, euen as it is into all the worlde, and is fruitefull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the trueth, as ye learned of Epaphra our deare fellow seruaunt, which is for you a faithfull minister of Christ, which also declared vnto vs your loue which ye haue in the spirite. For this cause We also, euen since the day Wee heard of it, haue not ceassed to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisedome and spirituall vnderstanding, that ye might walke worthie of the Lorde, that in all things ye may

The xxiiij. Sunday after trinitie.

pleaſe, being fruitfull in all good woꝛkes, and increaſing in the knowledge of God, ſtrengthened with all might thꝛough his gloꝛious powꝛer, vnto all patience and long ſuffering, with ioyfulneſſe, giuing thanks vnto the Father, which hath made vs meete to bee partakers of the inheritaunce of the Saints in light.

The Goſpel.

WHile Jeſus ſpake vnto the people, behold, there came a certaine ruler and woꝛſhipped him, ſaying, My daughter is euen nowe deceaſſed, but come and lay thy hand vpon her, and ſhe ſhall liue. And Jeſus aroſe, and followed him, and ſo did his diſciples. And behold, a womã which was diſeaſed with an iſſue of blood twelue yeeres, came behind him, and touched the hemme of his veſture. Foꝛ ſhe ſayd within her ſelfe, If I may touch but euen his veſture onely, I ſhalbe ſafe. But Jeſus turned him about, and when hee ſaw her, he ſayde, Daughter, be of good comfoꝛt, thy faith hath made thee ſafe. And the woman was made whole euen the ſame time. And when Jeſus came into the rulers houſe, and ſawe the minſtrels and people making a noyſe, he ſayd vnto them, Get you hence, foꝛ the mayd is not dead, but ſleepeth. And they laughed him to ſcoꝛne. But when the people were put foꝛth, he went in, and tooke her by the hand, and ſayd, Damoſel, ariſe. And the Damoſel aroſe. And this noyſe was abꝛoad in all that land. Mat. 9. 18.

The xxv. Sunday after trinitie.

The Collect.

STirre vp, we beſeech thee, O Loꝛde, the willes of thy faithfull people, that they plenteouſly bꝛinging fooꝛth the fruite of good woꝛkes, may of thee bee plenteouſly rewarded, thꝛough Jeſus Chꝛiſt our Loꝛde. Amen.

The

The xxv. Sunday after trinitie.

The Epistle.

Iere. 23.5. BEhold, the time commeth, saieth the Lord, that I will raise vp the righteous branch of Dauid, which King shall beare rule, and he shal prosper with wisedome, and shal set vp equitie and righteousnes againe in earth. In his time shal Juda be saued, and Israel shal dwel without feare. And this is the name that they shall call him, euen, The Lord our righteousnes. And therefore behold, the time commeth, saith the Lord, that it shalbe no more sayd, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lord liueth, which brought foorth and led the seede of the house of Israel out of the North land, and from all countreys where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

Iohn 6.5. WHen Jesus lift vp his eyes, & saw a great company come vnto him, he sayth vnto Philip, Whence shall we buy bread that these may eate? This he sayd to proue him, for hee himselfe knewe what hee would doe. Philip answered him, Two hundreth penieworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrew Simon Peters brother) said vnto him, There is a lad here, which hath fiue barly loaues & two fishes, but what are they among so many? And Jesus said, Make the people sit downe. There was much grasse in the place. So the men sate down, in number about fiue thousand. And Jesus tooke the bread, and when he had giuen thanks, he gaue to his disciples, & the disciples to them that were set downe, & likewise of the fishes as much as they would. When they had eaten ynough, hee sayth vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, & filled twelue baskets with the broken meat of the fiue barly loaues, which broken meat remained vnto them ỹ had eaten. Then those men (when they had seene the miracle that

Jesus

S. Andrevves day.

Jesus did) sayde, This is of a trueth the same Prophet that should come into the World.

If there be any mo Sundayes before Aduent Sunday, to supply the same, shalbe taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie and Septuagesima.

S. Andrevves day.

The Collect.

ALmightie God, which diddest giue such grace vnto thy holy Apostle saint Andrew, that he readily obeyed the calling of thy sonne Jesus Christ, and followed him without delay: graunt vnto vs all, that we, being called by thy holy Word, may forthwith giue ouer our selues obediently to followe thy holy commaundements, through the same Jesus Christ our Lord.

The Epistle.

IF thou acknowledge with thy mouth that Jesus is the Lorde, and beleeue in thy heart that God raised him vp from death, thou shalt be safe. For to beleeue with the heart, iustifieth, and to knowledge with the mouth, maketh a man safe. For the Scripture saieth, Whosoeuer beleeueth on him, shall not be confounded. There is no difference betweene the Jewe and the Gentile: For one is Lord of all, which is rich vnto all that call vpon him. For Whosoeuer doeth call on the Name of the Lorde, shall be safe. How then shall they call on him, on whom they haue not beleeued? How shall they beleeue on him, of whome they haue not heard? Howe shall they heare without a preacher? And howe shall they preach without they be sent? As it is written, How beautifull are the feete of them which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel. For Esai saith, Lord, Who hath beleeued our sayings? So then, faith commeth by hearing, and hearing commeth by the word of God. But I aske, Haue they not heard? No doubt their sound went out into all landes, and their wordes into the endes of the worlde. But I demaund whether Rom. 10. 9

S. Thomas the Apoſtle.

whether Iſrael did know or not: Firſt Moſes ſayth, I will prouoke you to enuie by them that are no people, by a fooliſh nation I wil anger you. Eſai after that is bolde, and ſaieth, I am found of them that ſought me not, I am manifeſt vnto them that aſked not after me. But againſt Iſrael he ſaith, All day long haue I ſtretched foorth my handes vnto a people that beleeueth not, but ſpeaketh againſt me.

The Goſpel.

Mat.4.18. AS Jeſus walked by the ſea of Galilee, hee ſaw two brethren, Simon, which was called Peter, and Andrew his brother, caſting a net into the ſea, (for they were fiſhers) and he ſaid vnto them, Follow me, and I wil make you to become fiſhers of men. And they ſtraightway left their nettes, and followed him. And when he was gone forth from thence, he ſaw other two brethren, James the ſonne of Zebedee, and John his brother, in the ſhip with Zebedee their father, mending their nettes: and hee called them. And they immediatly left the ſhip and their father, and followed him.

S. Thomas the Apoſtle.

The Collect.

ALmightie & euerliuing God, which for the more confirmation of the faith, diddeſt ſuffer thy holy Apoſtle Thomas to be doubtfull in thy ſonnes reſurrection: Graunt vs ſo perfectly, and without all doubt to beleeue in thy Sonne Jeſus Chriſt, that our faith in thy ſight neuer be reproued. Heare vs, O Lord, through the ſame Jeſus Chriſt, to whom with thee and the holy Ghoſt, be all honour, &c.

The Epiſtle.

Eph.2.19. NOwe yee are not ſtrangers, nor forreiners, but citizens with the ſaints, and of the houſholde of God, & are built vpon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelfe being the head corner ſtone: in whome what building

S. Thomas the Apoſtle.

ſoeuer is coupled together, it groweth vnto an holy Temple of the Lord, in whome ye alſo are built together, to be an habitation of God through the holy Ghoſt.

The Goſpel.

THomas one of the twelue, which is called Didymus, was not with them when Jeſus came. The other diſciples therefore ſayde vnto him, Wee haue ſeene the Lord. But he ſayd vnto them, Except I ſee in his handes the print of the nailes, and put my finger into the print of the nailes, and thruſt my hand into his ſide, I will not beleeue. And after eight dayes, againe his diſciples were within, and Thomas with them. Then came Jeſus, when the doores were ſhut, and ſtoode in the midſt, and ſayd, Peace be vnto you. And after that, he ſaid to Thomas, Bring thy finger hither, and ſee my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſſe but beleeuing. Thomas anſwered, and ſaid vnto him, My Lord, and my God. Jeſus ſaid vnto him, Thomas, becauſe thou haſt ſeene mee, thou haſt beleeued. Bleſſed are they that haue not ſeene, and yet haue beleeued. And many other ſignes truely did Jeſus in the preſence of his diſciples, which are not written in this booke. Theſe are written, that ye might beleeue, that Jeſus Chriſt is the ſonne of God, and that (in beleeuing) ye might haue life through his Name. Iohn 20. 24.

The conuerſion of S. Paul.

The Collect.

GOD which haſt taught all the worlde, through the preaching of thy bleſſed Apoſtle Saint Paul, graunt wee beſeech thee, that we which haue his wonderfull conuerſion in remembrance, may follow and fulfill thy holy doctrine that hee taught, through Jeſus Chriſt our Lord.

The

The conuerſion of S. Paul.

The Epiſtle.

Act. 9. 1. AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lorde, went vnto the hie Prieſt, & deſired of him letters to cary to Damaſco, to the ſynagogues, that if hee found any of this Way (were they men or women) hee might bring them bound to Hieruſalem. And When he iourneyed, it fortuned that as he was come nigh to Damaſco, ſuddenly there ſhined round about him a light from heauen, and hee fell to the earth, and heard a voyce ſaying to him, Saul, Saul, Why perſecuteſt thou me? And he ſayd, What art thou Lord? And the Lorde ſaid, I am Jeſus whom thou perſecuteſt. It is hard for thee to kicke againſt the pricke. And hee both trembling and aſtonied, ſayd, Lord, What Wilt thou haue mee to doe? And the Lord ſayd vnto him, Ariſe and go into the citie, and it ſhall be tolde thee what thou muſt doe. The men which iourneyed with him, ſtood amazed, hearing a voyce, but ſeeing no man. And Saul aroſe from the earth, & When he opened his eyes, he ſawe no man: but they led him by the hand, and brought him into Damaſco. And hee was three dayes without ſight, and neither did eate nor drinke. And there was a certaine diſciple at Damaſco, named Ananias: and to him ſayd the Lord in a viſion, Ananias. And hee ſaid, Behold, I am here Lord. And the Lord ſayd vnto him, Ariſe, and goe into the ſtreete which is called Straight, and ſeeke in the houſe of Judas, after one called Saul of Tharſus. For behold, he praieth, and hath ſeene in a viſion a man named Ananias, cõming in vnto him, and putting his hands on him, that he might receiue his ſight. Then Ananias anſwered, Lord, I haue heard by many of this man, how much euill hee hath done to the ſaints at Hieruſalem. And here he hath authoritie of the hie Prieſts, to bind all ỹ call on thy name. The Lord ſaid vnto him, Go thy way, for he is a chosẽ veſſel vnto me, to beare my name before the Gentiles, & Kings, and the children of Iſrael. For I will ſhewe him how great things hee muſt ſuffer for my Names ſake. And Ananias went his way, and entred into the houſe, and put his hands on him, and ſaid, Brother Saul, the Lord

that

that appeared vnto thee in the way as thou cameſt, hath ſent me, that thou mighteſt receiue thy ſight, & bee filled with the holy Ghoſt. And immediatly there fell from his eyes as it had bene ſcales, and hee receiued ſight, and aroſe, and was baptized, and receiued meat, and was comforted. Then was Saul a certaine dayes with the diſciples which were at Damaſco. And ſtraightway hee preached Chriſt in the Synagogues, howe that hee was the Sonne of God. But all that heard him, were amazed and ſaid, Is not this hee that ſpoyled them which called on this name in Hieruſalem, and came hither for that intent, that hee might bring them bound vnto the hie Prieſts: But Saul increaſed the more in ſtrength, and confounded the Iewes which dwelt at Damaſco, affirming that this was very Chriſt.

The Goſpel.

PEter anſwered, and ſayde vnto Ieſus, Behold, we haue forſaken all and followed thee, what ſhal we haue therefore? Ieſus ſayd vnto them, Verely I ſay vnto you, that when the Sonne of man ſhall ſit in the ſeate of his maieſtie, yee that haue followed me in the regeneration, ſhall ſit alſo vpon twelue ſeates, and iudge the twelue tribes of Iſrael. And euery one that forſaketh houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my names ſake, ſhall receiue an hundred folde, and ſhal inherit euerlaſting life. But many that are firſt, ſhall be laſt, and the laſt ſhalbe firſt. Matt. 19. 27.

The purification of ſaint

Marie the Virgin.

The Collect.

ALmightie and euerlaſting God, we humbly beſeech thy maieſtie, that as thy onely begotten ſonne was this day preſented in the Temple in ſubſtance of our fleſh: ſo graunt that we may be preſented vnto thee with pure & cleare mindes, by Ieſus Chriſt our Lorde.

The

S. Matthias day.

The Epiſtle.
The ſame that is appointed for the Sunday.
The Goſpel.

Luk. 2. 22. When the time of their purification (after ỹ lawe of Moſes) was come, they brought him to Hieruſalem, to preſent him to the Lord (as it is written in the Lawe of the Lorde: Euery man childe that firſt openeth the matrix, ſhall be called holy to the Lorde) and to offer (as it is ſayde in the Lawe of the Lord) a payre of turtle doues, or two yong pigeons. And beholde, there was a man in Hieruſalem, whoſe name was Simeon, and the ſame man was iuſt and godly, and looked for the conſolation of Iſrael, and the holy Ghoſt was in him. And an anſwer had he receiued of the holy Ghoſt, that he ſhould not ſee death, except hee firſt ſawe the Lord Chriſt. And hee came by inſpiration into the Temple.

S. Matthias day.

The Collect.

ALmightie God, which in the place of the traitour Iudas diddeſt chuſe thy faithful ſeruant Matthias to bee of the number of thy twelue Apoſtles: Graunt that thy Church, being alway preſerued from falſe Apoſtles, may be ordered and guided by faithfull and true paſtours, through Jeſus Chriſt our Lord.

The Epiſtle.

Act. 1. 15. IN thoſe dayes Peter ſtood vp in the middes of the diſciples, and ſayd, (The number of names that were together, were about an hundred and twentie) Ye men and brethren, this Scripture muſt needes haue bene fulfilled, which the holy Ghoſt, through the mouth of Dauid, ſpake before of Iudas, which was guide to them that tooke Jeſus. For he

was

was numbred with vs, and had obtained fellowship in this ministration. And the same hath nowe possessed a platte of ground with the reWarde of iniquitie, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, in so much that the same fielde is called in their mother tongue, Acheldema, that is to say, the bloodie fielde. For it is written in the booke of Psalmes, His habitation bee voyde, and no man be dWelling therein, and his bishoprycke let another take. Wherefore of these men which haue companied with vs (all the time that the Lord Jesus had all his conuersation among vs, beginning at the baptisme of John, vnto that same day that he was taken vp from vs) must one be ordeined to be a witnesse with vs of his resurrection. And they appoynted two: Joseph, which is called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they saide, Thou Lorde which knowest the heartes of all men, shewe whether of these two thou hast chosen, that hee may take the roome of this ministration & Apostleship, from which Judas by transgression fel, that he might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

IN that time Jesus answered, and sayde, I thanke thee, O father, Lorde of heauen and earth, because thou hast hidde these thinges from the wise and prudent, and hast shewed them vnto babes: Uerily father, euē so was it thy good pleasure. All things are giuen vnto mee of my father: & no man knoWeth the sonne, but the father, neither knoWeth any man the father, saue the sonne, & he to Whomsoeuer the sonne Will open him. Come vnto mee all yee that labour, and are laden, and I Will ease you. Take my yoke vpon you, and learne of me, for I am meeke and loWly in heart, and yee shall finde rest vnto your soules: for my yoke is easie, and my burden is light. Matt. 11. 25.

Annunciation of the virgin Marie.

The Collect.

WEe beseech thee Lorde, powre thy grace into our hearts, that as we haue knowen Christ thy sonnes incarnation by the message of an Angell: so by his crosse and passion wee may be brought vnto the glory of his resurrection, through the same Christ our Lord.

The Epistle.

Esai.7.10. GOd spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or towarde the height aboue. Then said Ahaz, I wil require none, neither will I tempt the Lorde. And he saide, Hearken to, yee of the house of Dauid: Is it not ynough for you that ye bee grieuous vnto men, but yee must grieue my God also? And therefore the Lorde shall giue you a token: Beholde, a virgine shall conceiue, and beare a sonne, and thou his mother shalt call his name Emmanuel. Butter and honie shal he eat, that he may know to refuse the euill, and choose the good.

The Gospel.

Luk.1.26. AND in the sixt moneth, the Angel Gabriel was sent from God, vnto a Citie of Galilee named Nazareth, to a virgin spoused to a man, whose name was Joseph, of the house of Dauid, and the virgins name was Marie. And the Angel went in vnto her, and saide, Haile full of grace, the Lorde is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her minde what manner of salutation that should bee. And the Angell saide vnto her, Feare not Marie, for thou hast found grace with God: Beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Jesus. He shalbe great, and shall bee

called

S. Philip and Iames day.

The Collect.

ALmightie God, whome truely to know is euerlasting life: graunt vs perfectly to knowe thy Sonne Iesus Christ to be the way, the trueth, and the life, as thou hast taught S. Philip, and other the Apostles, through Iesus Christ our Lord.

The Epistle.

IAmes the seruant of God, and of the Lorde Iesus Christ, sendeth greeting to the twelue Tribes which are scattered abroade. My brethren, count it for an exceeding ioye, when yee fall into diuers temptacions: knowing this, that the trying of your faith gendereth patience, and let patience haue her perfect woorke, that yee may bee perfect and sounde, lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall bee giuen him. But let him aske in faith, and wauer not. For hee that doubteth, is like a waue of the Sea, which is tost of the windes, and caried with violence: neyther let that man thinke, that he shall receiue any thing of the Lorde. A wauering minded man is vnstable in all his wayes. Let the brother which is of lowe degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when he is made lowe: For euen as the floure of the grasse shall hee passe away. For as the sunne riseth with heat, and the grasse withereth, and his floure falleth away, and the beautie of the fashion of it perisheth: euen so shall the rich man perish in his wayes. Happie is the man that endureth temptation: for when he is tried, hee shall receiue the crowne of life, which the Lorde hath promised to them that loue him. Iam. 1. 1.

(L. ii wanting)

S. Philip and Iames day.

The Gospel.

Ioh. 14.1. AND Jesus sayde vnto his Disciples, Let not your hearte bee troubled. Bee beleeue in God, beleeue also in mee. In my fathers house are many mansions. If it were not so, I woulde haue tolde you. I goe to prepare a place for you: And if I goe to prepare a place for you, I will come againe and receiue you, euen vnto my selfe, that where I am, there may ye be also. And whither I goe, ye know, and the way ye knowe. Thomas saith vnto him, Lorde, wee know not whither thou goest, and howe is it possible for vs to knowe the way? Jesus sayeth vnto him, I am the way, and the trueth, and the life. No man commeth to the Father but by me. If ye had knowen me, ye had knowen my father also: And now ye know him, and haue seene him. Philip saith vnto him, Lord, shewe vs the father, and it sufficeth vs. Jesus saith vnto him, Haue I bene so long time with you, and yet hast thou not knowen me? Philip, he that hath seene me, hath seene my father: and howe sayest thou then, Shewe vs the father? Beleuest not thou, that I am in the father, and the father in me? The words that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is hee that doeth the works. Beleeue me that I am in the father, and the father in mee: or els beleeue me for the woorkes sake. Verily, verily I say vnto you, He that beleeueth on me, the workes that I doe, the same shall he doe also: and greater works then these shall he doe, because I goe vnto my father. And whatsoeuer ye aske in my name, that will I doe, that the father may bee glorified by the sonne. If ye shall aske any thing in my name, I will doe it.

Saint Barnabe Apostle.

The Collect.

LOrde almightie, which hast endued thy holy Apostle Barnabas with singular giftes of the holy Ghost: let vs not bee destitute of thy manifolde giftes, nor yet of grace, to vse them alway to thy honour

honour and glorie, through Jeſus Chriſt our Lord.

The Epiſtle.

TIdings of theſe things came vnto the eares of the congregation which was in Hieruſalē. And they ſent forth Barnabas, ỹ hee ſhoulde go vnto Antioch. Which when hee came, and had ſeene the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would continually cleaue vnto the Lorde. For hee was a good man, and full of the holy Ghoſt, and of faith, and much people was added vnto the Lord. Then departed Barnabas to Tharſus to ſeeke Saul: and when he had found him, hee brought him vnto Antioch. And it chanced, that a whole yere they had their conuerſation with the congregation there, and taught much people, inſomuch that the diſciples of Antioche were the firſt that were called Chriſten. In thoſe dayes came Prophets from the citie of Hieruſalem vnto Antioche. And there ſtoode vp one of them, named Agabus, and ſignified by the ſpirit, that there ſhould be great dearth throughout al the world: which came to paſſe in the Emperour Claudius daies. Then the diſciples, euery man according to his abilitie, purpoſed to ſend ſuccour vnto the brethren which dwelt in Jury: which thing they alſo did, and ſent it to the Elders by the hands of Barnabas and Saul. Act. 11.22

The Goſpel.

THis is my commaundement, that yee loue together as I haue loued you. Greater loue hath no man then this, that a man beſtowe his life for his friendes. Yee are my friends, if yee doe whatſoeuer I commaund you. Henceforth call I not you ſeruauntes: for the ſeruaunt knoweth not what his Lorde doeth: but you haue I called friendes, for all things that I haue heard of my Father, I haue opened vnto you. Yee haue not choſen me, but I haue choſen you, and ordeined you to go Ioh. 15.12

and bring foorth fruite, and that your fruite ſhoulde remaine; and whatſoeuer yee aſke of the father in my name, hee may giue it you.

Saint Iohn Baptiſt.

The Collect.

ALmightie God, by whoſe prouidence thy ſeruaunt Iohn Baptiſt was wonderfully borne, and ſent to prepare the way of thy Sonne our Sauiour by preaching of penance: make vs ſo to follow his doctrine and holy life, that we way truly repent, according to his preaching, and after his example conſtantly ſpeake the truth, boldly rebuke vice, and patiently ſuffer for the trueths ſake, through Ieſus Chriſt our Lord.

The Epiſtle.

Eſai. 40. 1. BE of good cheare, my people. O ye prophets, comfort my people, ſaith your God, comfort Hieruſalem at the heart, and tel her that her trauaile is at an end, that her offence is pardoned, that ſhe hath receiued of the Lordes hand ſufficient correction for al her ſinnes. A voyce cried in ỹ Wildernes, Prepare the way of the Lord in the Wildernes, make ſtraight the path for our God in the deſert. Let al valleys be exalted, and euery mountaine and hill be laide low. What ſo is crooked, let it bee made ſtraight, and let the rough be made plaine fieldes. For the glorie of the Lord ſhal appeare, and al fleſh ſhal at once ſee it. For why: the mouth of the Lord hath ſpoken it. The ſame voyce ſpake, Nowe crie. And the Prophet anſwered, What ſhall I crie: That all fleſh is graſſe, and that all the goodlines thereof is as the floure of the fielde. The graſſe is withered, the floure falleth away. Euen ſo is the people as graſſe, when the breath of ỹ Lord bloweth vpon them. Neuertheles, whether the graſſe wither, or that the floure fade away, yet ỹ worde of our God endureth for euer. Go vp vnto the high hil (O Sion) thou that bringeſt good tidings, lift vp thy voice with power, O thou preacher Hieruſalem, lift it vp without feare, and

ſay

ſay vnto the cities of Juda, Beholde your God, beholde, the Lord God ſhall come with power, and beare rule with his arme. Beholde, hee bringeth his treaſure with him, and his workes go before him. He ſhall feede his flocke like an heardman: he ſhall gather the Lambes together with his arme, and cary them in his boſome, and ſhall kindly entreate thoſe that beare young.

The Goſpel.

ELizabeths time came that ſhee ſhould be deliuered, & ſhee brought forth a ſonne. And her neighbours and her couſins heard ſay how the Lord had ſhewed great mercy vpon her, & reioyced with her. And it fortuned, that in the eight day they came to circumciſe the childe, & called his name Zacharie, after the name of his father. And his mother anſwered & ſayd, Not ſo, but his name ſhalbe called Iohn. And they ſaid vnto her, There is none of thy kinred that is named with this name. And they made ſignes to his father, how hee would haue him called. And he aſked for writing tables, & wrote, ſaying, His name is Iohn. And they marueiled all. And his mouth was opened immediatly & his tongue alſo, & he ſpake & prayſed God. And feare came on al them that dwelt nigh vnto him. And al theſe ſayings were noyſed abroad throughout all the hie countrey of Jurie, & they ẏ heard them, laide them vp in their hearts, ſaying, What maner of child ſhal this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghoſt, and prophelied, ſaying, Prayſed bee the Lord God of Iſrael, for he hath viſited & redeemed his people, and hath raiſed vp an horne of ſaluation vnto vs, in the houſe of his ſeruant Dauid, euẽ as he promiſed by the mouth of his holy Prophets, which were ſince the worlde beganne. That wee ſhould be ſaued from our enemies, and from the hand of all that hate vs. That hee would deale mercifully with our fathers, and remember his holy Couenaunt: Luk. 1. 57.

that

that he would perfourme the othe which he ſware to our father Abraham, for to giue vs. That we, being deliuered out of the hands of our enemies, might ſerue him without feare all the dayes of our life, in ſuch holineſſe and righteouſneſſe, as are acceptable for him. And thou childe ſhalt bee called the Prophet of the higheſt: for thou ſhalt go before the face of the Lord to prepare his wayes. To giue knowledge of ſaluation vnto his people, for the remiſſion of ſinnes, through the tender mercy of our God, whereby the day ſpring from an high hath viſited vs. To giue light to them that ſit in darkeneſſe, and in the ſhadowe of death, and to guide our feete into the way of peace. And the childe grew, and waxed ſtrong in ſpirit, and was in wilderneſſe, till the day came when he ſhould ſhew himſelfe vnto the Iſraelites.

Saint Peters day.

The Collect.

ALmightie God, which by thy ſonne Ieſus Chriſt, haſt giuen to thy Apoſtle S. Peter many excellent giftes, and commaundedſt him earneſtly to feede thy flocke: make vvee beſeech thee all Biſhops and Paſtours diligently to preach thy holy word, and the people obediently to follow the ſame, that they may receiue the crowne of euerlaſting glory, through Ieſus Chriſt our Lord.

The Epiſtle.

Acts 12.1. AT the ſame time, Herod the king ſtretched forth his hands to vexe certaine of the congregation, & he killed Iames the brother of Iohn with the ſword. And becauſe hee ſaw it pleaſed ỳ Ievves, he proceeded further, & tooke Peter alſo. Then were ỳ daies of ſweet bread. And when he had caught him, he put him in priſon alſo, & deliuered him to foure quaternions of ſouldiers to be kept, intending after Eaſter to bring him forth to the people. And Peter was kept in priſon, but prayer was made without ceaſing of the congregation vnto God for him. And whē Herod would haue brought him out vnto the people, the ſame ſame night ſlept Peter betwene two ſouldiers,

bound

bound with two chaines, and the keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his hands. And the Angel sayd vnto him, Gird thy selfe, and binde on thy sandales. And so hee did. And hee sayth vnto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was trueth which was done by the Angel, but thought he had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by the owne accord: and they went out, and passed through one streete, and foorthwith the Angel departed from him. And when Peter was come to himselfe, he sayd, Now I know of a suretie that the Lord hath sent his Angel, and hath deliuered mee out of the hand of Herode, and from all the waiting of the people of the Iewes.

The Gospel.

When Iesus came into the coastes of the Citie, which is called Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the sonne of man am: They sayde, Some say that thou art Iohn Baptist, some Elias, some Ieremias, or one of the Prophets. Hee sayth vnto them, But whome say yee that I am: Simon Peter answered and said, Thou art Christ the sonne of the liuing God. And Iesus answered, and said vnto him, Happie art thou Simon the sonne of Ionas: for flesh and blood hath not opened that vnto thee, but my father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I build my congregation, and the gates of hell shall not preuaile against it. And I wil giue vnto thee the keyes of the kingdome of heauen: And whatsoeuer thou bindest in earth, shall be bound in heauen: and whatsoeuer thou loosest in earth, shall be loosed in heauen. Matt. 16. 13.

Saint

S. Iames the Apoſtle.

The Collect.

GRaunt, O mercifull God, that as thine holy Apoſtle Iames, leauing his father and all that he had, without delay was obedient vnto the calling of thy Sonne Ieſus Chriſt, and followed him: So we, forſaking all worldly and carnall affections, may be euermore ready to follow thy commaundements, through Ieſus Chriſt our Lord.

The Epiſtle.

Acts. 11. 27.

IN thoſe dayes came Prophets from the Citie of Hieruſalem, vnto Antioch. And there ſtood vp one of them named Agabus, and ſignified by the Spirite, that there ſhould be great dearth throughout all the worlde, which came to paſſe in the Emperour Claudius dayes. Then the diſciples, euery man according to his habilitie, purpoſed to ſend ſuccour vnto the brethren which dwelt in Iewrie: which thing they alſo did, and ſent it to the elders by the hands of Barnabas and Saul. At the ſame time Herod the king ſtretched forth his hands to vexe certaine of the congregation. And hee killed Iames the brother of Iohn with the ſword: and becauſe hee ſaw it pleaſed the Iewes, he proceeded further, and tooke Peter alſo.

The Goſpel.

Matt. 20. 20.

THen came to him the mother of Zebedees children, with her ſonnes, worſhipping him, and deſiring a certaine thing of him. And hee ſaid vnto her, What wilt thou? She ſaid vnto him, Graunt that theſe my two ſonnes may ſit, the one on thy right hand, & the other on the left, in thy kingdome. But Ieſus anſwered and ſayd, Ye wote not what ye aſke. Are ye able to drinke of the cup that I ſhall drinke of? and to be baptized with the baptiſme that I am baptized with? They ſaid vnto him, We are. Hee ſayd vnto them, Yee ſhall drinke in deede of my cup, and be baptized with the baptiſme that I am baptized with: but

S. Michael and all Angels.

but Christ Jesus to be the Lord, & our selues your seruants for Jesus sake. For it is God that commandeth the light to shine out of darknesse, which hath shined in our hearts, for to giue the light of the knowledge of the glorie of God, in the face of Jesus Christ.

The Gospel.

AND as Jesus passed foorth from thence, hee saw a man (named Matthew) sitting at the receit of custome: and he sayd vnto him, Follow me. And hee arose, and followed him. Mat. 9. 9. And it came to passe, as Jesus sate at meate in his house, beholde, many Publicanes also and sinners that came, sate downe with Jesus and his disciples. And when the Pharises saw it, they said vnto his disciples, Why eateth your master with Publicanes and sinners: But when Jesus heard that, he said vnto them, They that be strong, neede not the Physicion, but they that are sicke. Goe yee rather and learne what that meaneth: I will haue mercie, and not sacrifice. For I am not come to call the righteous, but sinners to repentance.

S. Michael and all Angels.

The Collect.

EVerlasting God, which hast ordeined and constituted the seruices of all Angels, & men in a wonderfull order: mercifully graunt that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Jesus Christ our Lord.

The Epistle.

THere was a great battell in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and prenailed not, neither was their place found any more in heauen. And the great Dragon, that olde Serpent, Apo. 12. 7. called

called the deuill and Satanas was cast out, which deceiueth all the world. And hee was cast into the earth, and his angels were cast out also with him. And I heard a loude voyce, saying, In heauen is now made saluation, and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimonie, and they loued not their liues vnto the death. Therefore reioyce ye heauens, and ye that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel.

Mat. 18. 1. AT the same time came the disciples vnto Iesus, saying, Who is the greatest in the kingdome of heauen? Iesus called a child vnto him, and set him in the middest of them, and saide, Uerely I say vnto you, except ye turne and become as children, yee shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth him selfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my name, receiueth me. But who so doeth offend one of these litle ones which beleeue in me, it were better for him that a milstone were hanged about his necke, and that he were drowned in the depth of the sea. Woe vnto the world because of offences. Necessary it is that offences come: but wo vnto the man by whom the offence commeth. Wherefore if thy hand or thy foote hinder thee, cut them of, and cast them from thee: it is better for thee to enter into life halte or maymed, rather then thou shouldest (hauing two hands, or two feete) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes)

to

to be cast into hell fire. Take heede that yee despise not one of these litle ones: For I say vnto you, that in heauen their Angels doe alwayes beholde the face of my Father, which is in heauen.

S.Luke the Euangelist.

The Collect.

ALmighty God, which calledst Luke ỹ Physition, whose praise is in the Gospel, to be a Physition of the soule: it may please thee by the wholsome medicines of his doctrine, to heale all the diseases of our soules, through thy sonne Iesus Christ our Lord.

The Epistle.

WAtch thou in all things, suffer afflictions, doe the worke thoroughly of an Euangelist, fulfill thine office vnto the vttermost. Bee sober. For I am nowe readie to bee offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the fayth. 2.Tim.4.5 From henceforth there is laide vp for me a crowne of righteousnesse, which the Lorde that is a righteous iudge shal giue me at that day, not to me onely, but to all them that loue his comming. Doe thy diligence that thou mayest come shortly vnto mee. For Demas hath forsaken me, and loueth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with me. Take Marke, and bring him with thee, for hee is profitable vnto mee for the ministration. And Tychicus haue I sent vnto Ephesus. The cloak that I left at Troada with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchment. Alexander the coppersmith did mee much euill, the Lorde reward him according to his deedes: of whome bee thou ware also, for he hath greatly withstood our wordes.

Simon and Iude Apostles.

The Gospel.

Luke 10.1 THe Lord appointed other seuenty (and two) also, and sent them two and two before him into euery citie and place, whither he himself would come. Therefore he saide vnto them, The harueſt is great, but the labourers are fewe. Pray ye therefore the Lord of the harueſt to sende foorth labourers into his harueſt. Goe your wayes, behold, I send you forth as lambes among wolues. Beare no wallet, neither scrip, nor shooes, and salute no man by the way. Into whatsoeuer house ye enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him, if not, it shall returne to you againe. And in the same house tarie still, eating and drinking such as they giue: For the labourer is worthie of his reward.

Simon and Iude Apostles.

The Collect.

ALmighty God, which hast builded thy congregation vpon the foundation of the Apostles & Prophets, Jesus Christ himself being the head corner stone: Graunt vs so to be ioyned together in vnitie of spirit by their doctrine, that wee may bee made an holy temple acceptable to thee, through Jesus Christ our Lord.

The Epistle.

Iude 1. IVdas the seruaunt of Jesus Christ, the brother of James, to them which are called and sanctified in God the father, and preserued in Jesus Christ: mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you that yee should continually labour in the faith, which was once giuen vnto the Saintes. For there are certaine vngodly men, craftily crept in, of which it was written afore-

time

with the holy, thou shalt bee holy: and with a perfect man thou shalt be perfect.

With the cleane, thou shalt bee cleane: and with the frowarde, thou shalt learne frowardnes.

For thou shalt saue the people that are in aduersitie: and shalt bring downe the high lookes of the proude.

Thou also shalt light my candle: the Lorde my God shall make my darknes to be light.

For in thee I shall discomfit an hoste of men: and with the helpe of my God I shall leape ouer the wall.

The way of God is an vndefiled way: the worde of the Lorde also is tried in the fire, hee is the defender of all them that put their trust in him.

For who is God but the Lorde: or who hath any strength except our God?

It is God that girdeth mee with strength of warre: and maketh my way perfect.

He maketh my feete like harts feete: and setteth mee vp on high.

Hee teacheth my handes to fight: and mine armes shall breake euen a bowe of steele.

Thou hast giuen me the defence of thy saluation: thy right hande also shall holde mee vp, and thy louing correction shall make me great.

Thou shalt make roome ynough vnder me for to goe: that my footesteps shall not slide.

I will followe vpon mine enemies, and ouertake them: neither wil I turne againe till I haue destroyed them.

I wil smite them, that they shall not be able to stand: but fall vnder my feete.

Thou hast girded me with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.

They shall cry, but there shall bee none to helpe them: yea euen vnto the Lord shal they cry, but he shal not heare them.

I wil beate them as small as the dust before the winde: I wil cast them out as the clay in the streetes.

Moneth. The iiij. day.

Thou shalt deliuer mee from the striuings of the people: and thou shalt make me the head of the heathen.

A people whom I haue not knowen: shal serue me.

Assoone as they heare of mee, they shall obey mee: but the strange children shal dissemble with me.

The strange children shal faile: and bee afraid out of their prisons.

The Lorde liueth, and blessed bee my strong helper: and praised be the God of my saluation.

Euen the God that seeth that I be auenged: and subdueth the people vnto me.

It is he that deliuereth mee from my (cruel) enemies, and setteth mee vp aboue mine aduersaries: thou shalt ridde me from the wicked man.

For this cause wil I giue thankes vnto thee (O Lorde) among the Gentiles: and sing prayses vnto thy Name.

Great prosperitie giueth hee vnto his King: and sheweth louing kindnesse vnto Dauid his anoynted, and vnto his seed for euermore.

Cœli enarrant. Psal. 19.

Morning prayer.

THe heauens declare the glorie of God: and the firmament sheweth his handie worke.

One day telleth another: and one night certifieth another.

There is neither speech nor language: but their voyces are heard among them.

Their sound is gone out into all landes: and their words into the ends of the world.

In them hath he set a tabernacle for the sunne: which commeth forth as a bridegrome out of his chamber, and reioyceth as a Gyant to runne his course.

It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heate thereof.

The lawe of the Lorde is an vndefiled lawe, conuerting the

the soule: the testimony of the Lorde is sure, and giueth wisedome vnto the simple.

The statutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

The feare of the Lorde is cleane, and endureth for euer: the iudgements of the Lorde are true, and righteous altogether.

More to be desired are they then golde, yea, then much fine golde: sweeter also then hony, and the hony combe.

Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

Who can tell how oft he offendeth: O clense thou me from my secret faults.

Keepe thy seruant also from presumptuous sinnes, least they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

Let the wordes of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the name of the God of Jacob defend thee.

Send thee helpe from the Sanctuarie: and strength thee out of Sion.

Remember all thy offerings: and accept thy burnt sacrifice.

Graunt thee thy hearts desire: and fulfill all thy minde.

We will reioyce in thy saluation, and triumph in the name of the Lorde our God: the Lorde perfourme all thy petitions.

Nowe knowe I that the Lord helpeth his anoynted, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

Some put their trust in Charets, and some in horses: but we will remember the name of the Lord our God.

They are brought downe and fallen: but we are risen, and stand vpright.

Moneth. The iiij. day.

Saue Lord, and heare vs, O King of heauen: when wee call vpon thee.

Domine in virtute. Psal. 21.

THe king shall reioyce in thy strength, O Lord: exceeding glad shall he bee of thy saluation.

Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

For thou shalt preuent him with the blessings of goodnes: and shalt set a crowne of pure gold vpon his head.

He asked life of thee, and thou gauest him a long life: euen for euer and euer.

His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

And why: because the King putteth his trust in the Lord: and in the mercie of the most highest he shal not miscarrie.

All thine enemies shal feele thine hand: thy right hand shal finde out them that hate thee.

Thou shall make them like a fierie ouen in time of thy wrath: the Lord shal destroy them in his displeasure, and the fire shall consume them.

Their fruite shalt thou roote out of the earth: and their seede from among the children of men.

For they intended mischiefe against thee: and imagined such a deuice as they are not able to performe.

Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

Be thou exalted Lord in thine owne strength: so will wee sing and praise thy power.

Deus Deus meus. Psal. 22.

Euening prayer.

MY God, my God, (looke vpon mee) why hast thou forsaken mee: and art so farre from my health, and from the words of my complaint:

O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

And thou continuest holy: O thou worship of Israel.

Our

Moneth. The iiij. day.

Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.

All they that see mee, laugh me to scorne: they shoote out their lippes, and shake their head, saying,

He trusted in God, that he would deliuer him: let him deliuer him, if he will haue him.

But thou art he that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breastes.

I haue bene left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

O goe not fro me, for trouble is hard at hande: and there is none to helpe me.

Many oxen are come about me: fat Bulles of Basan close me in on euery side.

They gape vpon me with their mouthes: as it were a ramping and roaring Lyon.

I am powred out like water, and all my bones are out of ioynt: my heart also in the middest of my body is euen like melting waxe.

My strength is dried vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

For (many) dogges are come about me: and the counsel of the wicked layeth siege against me.

They pearsed my handes, and my feete, I may tell all my bones: they stand staring and looking vpon me.

They part my garments among them: and cast lots vpon my vesture.

But be not thou farre from me, O Lord: thou art my succour, haste thee to helpe me.

Deliuer my soule from the sworde: my darling from the power of the dogge.

Saue me from the Lyons mouth: thou hast heard me

also from among the hornes of the vnicornes.

I Will declare thy name vnto my brethren: in the middest of the congregation will I praise thee.

O praise the Lorde ye that feare him: magnifie him all ye of the seede of Jacob, and feare him all ye seede of Israel.

For he hath not despised nor abhorred the low estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

My praise is of thee in the great congregation: my vowes will I perfourme in the sight of them that feare him.

The poore shall eate and be satisfied: they that seeke after the Lord, shall praise him, your heart shall liue for euer.

All the endes of the worlde shall remember them selues, and be turned vnto the Lorde: and all the kinreds of the nations shall worship before him.

For the kingdome is the Lordes: and he is the gouernour among the people.

All such as be fat vpon earth: haue eaten and worshipped.

All they that goe downe into the dust shall kneele before him: and no man hath quickened his owne soule.

My seede shal serue him: they shall bee counted vnto the Lord for a generation.

They shall come, and the heauens shal declare his righteousnes: vnto a people that shalbe borne, whom ỹ Lorde hath made.

Dominus regit me. Psal. 23.

THe Lorde is my shepheard: therefore can I lacke nothing.

He shall feede me in a greene pasture: & leade me forth beside the waters of comfort.

He shall conuert my soule: and bring me forth in the paths of righteousnesse for his names sake.

Yea though I walke thorow the valley of the shadowe of death, I will feare no euil: for thou art with me, thy rod and thy staffe comfort me.

Thou shalt prepare a table before me against them that trouble me: thou hast anoynted my head with oyle, and my cup shall be full.

But thy louing kindneſſe and mercie ſhal follow me al the dayes of my life: and I will dwell in the houſe of the Lorde for euer.

Domini eſt terra. Pſal. 24.

THe earth is the Lords, and al that therein is: the compaſſe of the world, and they that dwel therin. Morning prayer.

For he hath founded it vpon the ſeas: and prepared it vpon the floods.

Who ſhall aſcend into the hill of the Lord: or who ſhall riſe vp in his holy place?

Euen he that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor ſworne to deceiue his neighbour.

He ſhall receiue the bleſſing from the Lord: and righteouſneſſe from the God of his ſaluation.

This is the generation of them that ſeeke him: euen of them that ſeeke thy face, O Jacob.

Lift vp your heads, O ye gates, and be ye lift vp ye euerlaſting doores: and the King of glory ſhall come in.

Who is the king of glory: it is the Lorde ſtrong and mightie, euen the Lord mightie in battaile.

Lift vp your heads, O ye gates, and be ye lift vp ye euerlaſting doores: and the king of glory ſhall come in.

Who is the king of glory: euen the Lord of hoſtes, he is the king of glory.

Ad te Domine. Pſal. 25.

VNto thee, O Lorde, will I lift vp my ſoule, my God, I haue put my truſt in thee: O let mee not bee confounded, neither let mine enemies triumph ouer me.

For all they that hope in thee ſhall not bee aſhamed: but ſuch as tranſgreſſe without a cauſe, ſhalbe put to confuſion.

Shew me thy wayes, O Lord: and teach me thy paths.

Lead me forth in thy trueth, & learne me: for thou art the God of my ſaluatiō, in thee hath bin my hope al the day long.

Moneth. The v. day.

Call to remembrance, O Lorde, thy tender mercies: and thy louing kindenes which hath bene euer of olde.

Oh remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon me, O Lord, for thy goodnesse.

Gracious and righteous is the Lord: therfore wil he teach sinners in the way.

Them that be meeke shal he guide in iudgement: and such as be gentle, them shall he learne his way.

All the paths of the Lord are mercie and trueth: vnto such as keepe his couenant and his testimonies.

For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.

What man is he that feareth the Lord: him shall he teach in the way that he shall choose.

His soule shal dwel at ease: & his seed shal inherit the land.

The secret of the Lord is among them that feare him: and he will shew them his couenant.

Mine eyes are euer looking vnto the Lorde: for hee shall plucke my feete out of the net.

Turne thee vnto me, and haue mercie vpon mee: for I am desolate and in miserie.

The sorrowes of my heart are enlarged: O bring thou me out of my troubles.

Looke vpon mine aduersitie and miserie: and forgiue mee all my sinne.

Consider mine enemies howe many they are: and they beare a tyrannous hate against me.

O keepe my soule, and deliuer mee: let me not be confounded, for I haue put my trust in thee.

Let perfectnesse and righteous dealing waite vpon mee: for my hope hath bene in thee.

Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my iudge, O Lord, for I haue walked innocently: my trust hath bin also in the Lord, therfore shal I not fal.

Examine me, O Lord, and proue me: try out my reines and my heart.

For

Moneth. The v. day.

For thy louing kindneſſe is euer before mine eyes: and I will walke in thy trueth.

I haue not dwelt with vaine perſons: neither wil I haue fellowſhip with the deceitfull.

I haue hated the congregation of the wicked: and will not ſit among the vngodly.

I will waſh my hands in innocencie, O Lorde: and ſo will I goe to thine altar.

That I may ſhew the voyce of thankeſgiuing: and tell of all thy wonderous workes.

Lorde, I haue loued the habitation of thy houſe: and the place where thine honour dwelleth.

O ſhut not vp my ſoule with the ſinners: nor my life with the bloodthirſtie.

In whoſe hands is wickedneſſe: and their right handes are full of giftes.

But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

My foote ſtandeth right: I will praiſe the Lorde in the congregations.

Dominus illuminatio. Pſal. 27.

THe Lord is my light & my ſaluation, whom then ſhall I feare: the Lord is the ſtrength of my life, of whom then ſhall I be afraid: Euening prayer.

When the wicked (euen mine enemies and my foes) came vpon me to eate vp my fleſh: they ſtumbled and fell.

Though an hoſte of men were laide againſt me, yet ſhal not my heart be afraid: and though there roſe vp warre againſt me, yet will I put my truſt in him.

One thing haue I deſired of the Lorde, which I will require: euen that I may dwell in the houſe of the Lord al the dayes of my life, to beholde the faire beautie of the Lorde, and to viſite his temple.

For in the time of trouble he ſhal hide me in his tabernacle: yea,

yea, in the ſecret place of his dWelling ſhall he hide me, and ſet me vp vpon a rocke of ſtone.

And noW ſhall hee lift vp mine head: aboue mine enemies round about me.

Therefore Will I offer in his dWelling an oblation With great gladneſſe: I Will ſing & ſpeake prayſes vnto the Lord.

Hearken vnto my voyce, O Lorde, When I cry vnto thee: haue mercy vpon me, and heare me.

My heart hath talked of thee, ſeeke yee my face: thy face Lord Wil I ſeeke.

O hide not thou thy face from mee: nor caſt thy ſeruant away in diſpleaſure.

Thou haſt bene my ſuccour: leaue mee not, neither forſake me, O God of my ſaluation.

When my father and my mother forſake me: the Lord taketh me vp.

Teach mee thy Way, O Lorde: and leade mee in the right way, becauſe of mine enemies.

Deliuer me not ouer into the Will of mine aduerſaries: for there are falſe Witneſſes riſen vp againſt mee, and ſuch as ſpeake Wrong.

I ſhould vtterly haue fainted: but that I beleeue verily to ſee the goodneſſe of the Lord in the land of the liuing.

O tarie thou the Lords leaſure: bee ſtrong, and hee ſhall comfort thine heart, and put thou thy truſt in the Lord.

Ad te Domine. Pſal. 28.

VNto thee Will I crie, O Lorde, my ſtrength: thinke no ſcorne of mee, leaſt if thou make as though thou heareſt not, I become like them that go doWne into the pit.

Heare the voyce of my humble petitions When I crie vnto thee: When I holde vp my hands toWard the mercie ſeat of thy holy temple.

O plucke me not aWay (neither deſtroy mee) With the vngodly and Wicked doers: Which ſpeak friendly to their neighbours, but imagine miſchiefe in their hearts.

Reward them accoRding to their deedes: and accoRding to the Wickedneſſe of their oWne inuentions.

Recompenſe them after the woRke of their handes: pay them

them that they haue deserued.

For they regard not in their minde the workes of the Lord, nor the operation of his hands: therfore shall he breake them downe, and not build them vp.

Praysed bee the Lord: for hee hath heard the voyce of my humble petitions.

The Lord is my strength and my shielde, my heart hath trusted in him, and I am helped: therfore my heart daunceth for ioy, and in my song will I prayse him.

The Lord is my strength: and hee is the wholsome defence of his anoynted.

O saue thy people, and giue thy blessing vnto thine inheritance: feede them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord (O ye mightie) bring yong rammes vnto the Lorde: ascribe vnto the Lord worshippe and strength.

Giue the Lorde the honour due vnto his name: worship the Lord with holy worship.

It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

It is the Lord that ruleth the sea, the voyce of the Lorde is mightie in operation: the voyce of the Lord is a glorious voyce.

The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

He made them also to skippe like a calfe: Libanus also and Syrion like a yong Unicorne.

The voyce of the Lord deuideth the flames of fire, the voyce of the Lord shaketh the wildernesse: yea, the Lord shaketh the wildernesse of Cades.

The voyce of the Lord maketh the hindes to bring foorth yong, and discouereth the thicke bushes: in his temple doeth euery man speake of his honour.

The Lord sitteth aboue the water flood: and the Lord remaineth a King for euer.

The Lord shall giue strength vnto his people: the Lorde shall giue his people the blessing of peace.

Exaltabo

Moneth. The vj. day.

Exaltabo te Domine. Pſal. 30.

Morning prayer.

I Will magnifie thee, O Lord, for thou haſt ſet me vp: and not made my foes triumphe ouer me.

O Lord my God, I cried vnto thee: and thou haſt healed me.

Thou Lord haſt brought my ſoule out of hell: thou haſt kept my life from them that go downe to the pit.

Sing prayſes vnto the Lord (O ye ſaints of his:) and giue thanks to him for a remembrance of his holineſſe.

For his wrath endureth but the twinckling of an eye, and in his pleaſure is life: heauineſſe may endure for a night, but ioy commeth in the morning.

And in my proſperitie I ſayde, I ſhall neuer be remoued: thou Lord of thy goodneſſe hadſt made my hill ſo ſtrong.

Thou didſt turne thy face (fro me:) and I was troubled.

Then cried I vnto thee, O Lord: and gate mee vnto my Lord right humbly.

What profit is there in my blood: whē I go downe to ẏ pit:

Shall the duſt giue thankes vnto thee: or ſhall it declare thy trueth:

Heare, O Lord, and haue mercie vpon mee: Lord be thou my helper.

Thou haſt turned my heauineſſe into ioy: thou haſt put off my ſackecloth, and girded me with gladneſſe.

Therefore ſhall euery good man ſing of thy praiſe without ceaſing: O my God, I will giue thanks vnto thee for euer.

In te Domine ſperaui. Pſal. 31.

IN thee, O Lord, haue I put my truſt: let mee neuer be put to confuſion, deliuer me in my righteouſneſſe.

Bow downe thine eare to me: make haſte to deliuer me.

And bee thou my ſtrong rocke, and the houſe of defence: that thou mayeſt ſaue me.

For thou art my ſtrong rocke, and my caſtell: be thou alſo my guide, and leade me for thy names ſake.

Draw

Moneth. The vj. day.

Draw me out of the net that they haue laid priuily for mee: for thou art my strength.

Into thy handes I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.

I haue hated them that holde of superstitious vanities: and my trust hath bene in the Lord.

I will be glad, and reioyce in thy mercie: for thou hast considered my trouble, and hast knowen my soule in aduersities.

Thou hast not shut me vp into the hand of the enemy: but hast set my feete in a large roume.

Haue mercy vpon me, O Lord, for I am in trouble: & mine eye is consumed for very heauinesse, yea, my soule & my body.

For my life is waxen olde With heauinesse: and my yeeres with mourning.

My strength faileth mee, because of mine iniquitie: and my bones are consumed.

I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without conueyed themselues from me.

I am cleane forgotten, as a dead man out of minde: I am become like a broken vessell.

For I haue hearde the blasphemie of the multitude: and feare is on euery side, While they conspire together against me, and take their counsaile to take away my life.

But my hope hath beene in thee, O Lord: I haue sayde, Thou art my God.

My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute me.

Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

Let the lying lips be put to silence: which cruelly, disdainfully, and despightfully speake against the righteous.

O how plentifull is thy goodnesse which thou hast laid vp for them that feare thee: & that thou hast prepared for them

that

that put their trust in thee, euen before the sonnes of men!

Thou shalt hide them priuily by thine owne presence, from the prouoking of al men: thou shalt keepe them secretly in thy tabernacle from the strife of tongues.

Thankes be to the Lord: for hee hath shewed me marueilous great kindenes in a strong citie.

And when I made haste, I said: I am cast out of the sight of thine eyes.

Neuertheless thou heardest the voice of my prayer: when I cried vnto thee.

O loue ye Lord all ye his saints: for ye Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.

Be strong, and hee shal stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

Euening prayer.

BLessed is hee whose vnrighteousnes is forgiuen: and whose sinne is couered.

Blessed is the man vnto whom the Lorde imputeth no sinne: and in whose spirit there is no guile.

For while I helde my tongue: my bones cōsumed away through my dayly complaining.

For thy hand is heauy vpon me day and night: and my moysture is like the drought in Summer.

I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

I sayd, I will confesse my sinnes vnto the Lorde: and so thou forgauest the wickednesse of my sinne.

For this shal euery one that is godly, make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt cōpasse me about w̄ songs of deliuerance.

I will enforme thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

Be ye not like to horſe and mule, which haue no vnderſtanding: whoſe mouthes muſt be holden with bit and bridle, leſt they fall vpon thee.

Great plagues remaine for the vngodly: but who ſo putteth his truſt in ỹ Lord, mercy embraceth him on euery ſide.

Be glad, O ye righteous, and reioyce in the Lord: and bee ioyfull all ye that are true of heart.

Exultate iuſti. Pſal. 33.

REioyce in the Lord, O ye righteous: for it becommeth wel the iuſt to be thankfull.

Praiſe the Lord with harpe: ſing Pſalmes vnto him with the Lute, and inſtrument of ten ſtrings.

Sing vnto the Lord a new ſong: ſing praiſes luſtily (vnto him) with a good courage.

For the word of the Lord is true: and all his workes are faithfull.

He loueth righteouſneſſe and iudgement: the earth is full of the goodneſſe of the Lord.

By the word of the Lord were the heauens made: and all the hoſtes of them by the breath of his mouth.

He gathereth the waters of the ſea together, as it were vpon an heape: and layeth vp the deepe as in a treaſure houſe.

Let all the earth feare the Lord: ſtand in awe of him al ye that dwell in the world.

For he ſpake, & it was done: he commanded, & it ſtood faſt.

The Lord bringeth the counſel of the heathen to nought: and maketh the deuiſes of the people to be of none effect, and caſteth out the counſailes of Princes.

The counſaile of the Lorde ſhall endure for euer: and the thoughts of his heart from generation to generation.

Bleſſed are the people whoſe God is the Lorde Iehoua: and bleſſed are the folke that hee hath choſen to him to be his inheritance.

The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling he conſidereth all them that dwell in the earth.

He faſhioneth all the hearts of them: and vnderſtandeth all their works.

There

Moneth. The vj. day.

There is no king that can be saued by the multitude of an host: neither is any mighty man deliuered by much strength.

A horse is counted but a vaine thing to saue a man: neither shall he deliuer any man by his great strength.

Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercie.

To deliuer their soules from death: and to feede them in the time of dearth.

Our soule hath patiently taried for the Lord: for he is our helpe, and our shield.

For our heart shall reioyce in him: because we haue hoped in his holy name.

Let thy mercifull kindnesse (O Lord) be vpon vs: like as we do put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway giue thankes vnto the Lorde: his praise shall euer be in my mouth.

My soule shall make her boast of the Lord: the humble shal heare thereof, and be glad.

O praise the Lord with me: and let vs magnifie his name together.

I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

They had an eie vnto him, and were lightened: and their faces were not ashamed.

Loe, the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

The Angel of the Lorde tarieth round about them that feare him: and deliuereth them.

O taste and see how gracious the Lorde is: blessed is the man that trusteth in him.

O feare the Lord yee that be his saints: for they that feare him, lacke nothing.

The Lions doe lacke, and suffer hunger: but they which seeke the Lord, shall want no maner of thing that is good.

Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

What

Walke about Sion, and goe round about her: and tell the towres thereof.

Marke wel her bulwarkes, set vp her houses: that ye may tell them that come after.

For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psalm. 49.

O heare ye this all ye people: ponder it with your eares all ye that dwell in the world.

High and lowe, rich and poore: one with another.

My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

I wil incline mine eare to the parable: and shew my darke speach vpon the harpe.

Wherefore should I feare in the daies of wickednesse: and when ỹ wickednes of my heeles compasseth me round about:

There be some that put their trust in their goodes: & boast themselues in the multitude of their riches.

But no man may deliuer his brother: nor make agreement vnto God for him.

For it cost more to redeeme their soules: so that he must let that alone for euer.

Yea, though he liue long: and see not the graue.

For he seeth that wise men also die, and perish together: as wel as the ignorant & foolish, and leaue their riches for other.

And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the landes after their owne names.

Neuertheless, man will not abide in honour: seeing hee may be compared vnto the beasts that perish, this is the way of them.

This is their foolishnesse: and their posteritie praise their saying.

They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

But God hath deliuered my soule from the place of hell: for he shall receiue me.

Be not thou afraid though one be made rich: or if the glory of his house be increased.

For he shall cary nothing away with him when he dyeth: neither shall his pompe followe him.

For while he liued, he counted himselfe a happie man: and so long as thou doest well vnto thy selfe, men wil speake good of thee.

He shall followe the generations of his fathers: and shall neuer see light.

Man being in honour, hath no vnderstanding: but is compared vnto the beastes that perish.

Deus Deorum. Psalm. 50.

Morning prayer.

THe Lorde euen the most mightie God hath spoken: and called the worlde, from the rising vp of the Sunne, vnto the going downe thereof.

Out of Sion hath God appeared: in perfect beautie.

Our God shall come, and shall not keepe silence: there shal go before him a consuming fire, and a mightie tempest shall be stirred vp round about him.

He shall call the heauen from aboue: and the earth, that he may iudge his people.

Gather my saints together vnto me: those that haue made a couenant with me, with sacrifice.

And the heauens shall declare his righteousnesse: for God is iudge himselfe.

Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

I will not reproue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before mee.

I will take no bullocke out of thy house: nor hee goates

out

out of thy foldes.

For all the beastes of the forest are mine: and so are the cattels vpon a thousand hils.

I know all the foules vpon the mountaines: and the wild beastes of the fielde are in my sight.

If I be hungrie, I will not tell thee: for the whole world is mine, and all that is therein.

Thinkest thou that I will eate Buls flesh: and drinke the blood of Goates?

Offer vnto God thankesgiuing: and pay thy vowes vnto the most highest.

And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

But vnto the vngodly saide God: Why doest thou preache my lawes, and takest my couenant in thy mouth?

Whereas thou hatest to bee reformed: and hast cast my wordes behinde thee.

When thou sawest a thiefe, thou consentedst vnto him: and hast beene partaker with the adulterers.

Thou hast let thy mouth speake wickednes: and with thy tongue thou hast set foorth deceite.

Thou satest and spakest against thy brother: yea, and hast slaundered thine owne mothers sonne.

These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reprooue thee, and set before thee the things that thou hast done.

O consider this, ye that forget God: least I plucke you away, and there be none to deliuer you.

Who so offereth me thankes and praise, he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psalm. 51.

HAue mercie vpon me, O God, after thy great goodnesse: according vnto the multitude of thy mercies doe away mine offences.

Wash me throughly from my wickednesse: and cleanse me from my sinne.

Moneth. The x. day.

For I knowledge my faultes: & my sinne is euer before me.
Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.
Behold, I was shapen in wickednes: & in sinne hath my mother conceiued me.
But loe, thou requirest trueth in the inward partes: and shalt make me to vnderstand wisedome secretly.
Thou shalt purge me with Hysope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snowe.
Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.
Turne thy face from my sinnes: and put out all my misdeedes.
Make me a cleane heart, O God: and renewe a right spirit within mee.
Cast me not away from thy presence: and take not thy holy spirit from me.
O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.
Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.
Deliuer me from bloodgiltines, O God, thou that art the God of my health: & my tongue shal sing of thy righteousnes.
Thou shalt open my lips, O Lorde: and my mouth shall shewe thy prayse.
For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.
The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.
O be fauourable and gratious vnto Sion: builde thou the walles of Hierusalem.
Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shal they offer yong bullockes vpon thine altar.

Quid gloriaris? Psalm. 52.

Why boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe:

Whereas the goodneſſe of God: endureth yet dayly.

Thy tongue imagineth wickedneſſe: and with lies thou cutteſt like a ſharpe raſor.

Thou haſt loued vnrighteouſneſſe more then goodneſſe: and to talke of lies more then righteouſneſſe.

Thou haſt loued to ſpeake all wordes that may doe hurt: O thou falſe tongue.

Therefore ſhall God deſtroy thee for euer: hee ſhall take thee, and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.

The righteous alſo ſhall ſee this, and feare: and ſhal laugh him to ſcorne.

Loe, this is the man that tooke not God for his ſtrength: but truſted vnto the multitude of his riches, & ſtrengthened himſelfe in his wickedneſſe.

As for me, I am like a greene Oliue tree in the houſe of God: my truſt is in the tender mercie of God for euer & euer.

I will alwayes giue thankes vnto thee for that thou haſt done: and I will hope in thy name, for thy ſaints like it well.

Dixit inſipiens. Pſalm. 53.

THe fooliſh body hath ſaide in his heart: there is no God. Euening prayer.

Corrupt are they, and become abominable in their wickedneſſe: there is none that doeth good.

God looked downe frō heauen vpon the children of men: to ſee if there were any that would vnderſtand, and ſeeke after God.

But they are all gone out of the way, they are altogether become abominable: there is alſo none that doeth good, no not one.

Are not they without vnderſtanding that worke wickedneſſe: eating vp my people as if they would eate bread: they haue not called vpon God.

They were afraide where no feare was: For God hath broken the bones of him that beſieged thee, thou haſt put them to confuſion, becauſe God hath deſpiſed them.

Moneth. The x. day.

Oh that the ſaluation were giuen vnto Iſrael out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

Then ſhould Iacob reioyce: and Iſrael ſhould be right glad.

Deus in nomine. Pſalm. 54.

SAue me, O God, for thy names ſake: and auenge mee in thy ſtrength.

Heare my prayer, O God: & hearken vnto the wordes of my mouth.

For ſtrangers are riſen vp againſt me: and tyrants (which haue not God before their eyes) ſeeke after my ſoule.

Beholde, God is my helper: the Lorde is with them that vphold my ſoule.

He ſhall reward euill vnto mine enemies: deſtroy thou them in thy trueth.

An offering of a free heart will I giue thee, and praiſe thy name, O Lord: becauſe it is ſo comfortable.

For he hath deliuered me out of all my trouble: and mine eye hath ſeene his deſire vpon mine enemies.

Exaudi Deus. Pſalm. 55.

HEare my prayer, O God: and hide not thy ſelfe from my petition.

Take heede vnto me, and heare me: howe I mourne in my prayer, and am vexed.

The enemie crieth ſo, and the vngodly commeth on ſo faſt: for they are minded to doe me ſome miſchiefe, ſo maliciouſly are they ſet againſt me.

My heart is diſquieted within me: and the feare of death is fallen vpon me.

Fearefulneſſe and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

And I ſaide, Oh that I had wings like a Doue: for then would I flee away, and be at reſt.

Loe, then would I get me away farre off: and remaine in the wilderneſſe.

I would make haſte to eſcape: becauſe of the ſtormie wind and tempeſt.

Deſtroy

Destroy their tongues, O Lord, and diuide them: for I haue spied vnrighteousnesse and strife in the citie.

Day and night they goe about within the walles thereof: mischiefe also and sorowe are in the middes of it.

Wickednesse is therein: deceite & guile goe not out of their streetes.

For it is not an open enemie that hath done me this dishonour: for then I could haue borne it.

Neither was it mine aduersarie that did magnifie himselfe against me: for then peraduenture I woulde haue hid my selfe from him.

But it was euen thou my companion: my guide, and mine owne familiar friend.

We tooke sweete counsell together: & walked in the house of God as friends.

Let death come hastily vpon them, & let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

As for me, I will call vnto God: and the Lord shall saue me.

In the euening & morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.

It is hee that hath deliuered my soule in peace, from the battaile that was against me: for there were many with me.

Yea, euen God that endureth for euer shall heare me, and bring them downe: for they will not turne, nor feare God.

He laid his hands vpon such as be at peace with him: and he brake his couenant.

The words of his mouth were softer then butter, hauing warre in his heart: his words were smoother then oyle, and yet be they very swords.

O cast thy burden vpon the Lorde, and hee shall nourish thee: and shall not suffer the righteous to fall for euer.

And as for them: thou, O God, shalt bring them into the pit of destruction.

The bloodthirstie and deceitfull men, shall not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lord.

Moneth. The xj. day.

Miserere mei Deus. Psalm. 56.

Morning prayer.

BE mercifull vnto me, O God, for man goeth about to deuoure me: he is dayly fighting and troubling mee.

Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most highest.

Neuertheless, though I am sometime afraide: yet put I my trust in thee.

I wil praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

They dayly mistake my wordes: all that they imagine, is to doe me euill.

They holde altogether, and keepe themselues close: and marke my steps, when they lay waite for my soule.

Shall they escape for their wickednesse: thou, O God, in thy displeasure shall cast them downe.

Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

In Gods word will I reioyce: in the Lords word will I comfort me.

Yea in God haue I put my trust: I will not be afraide what man can doe vnto me.

Vnto thee, O God, will I pay my vowes: vnto thee will I giue thankes.

For thou hast deliuered my soule frō death, & my feete frō falling: that I may walke before God in ỹ light of the liuing.

Miserere mei Deus. Psalm. 57.

BE mercifull vnto me, O God be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntill this tyrannie be ouerpast.

I wil cal vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.

He

He ſhall ſend from heauen: and ſaue me from the repꝛoofe of him that would eate me vp.

God ſhall ſend fooꝛth his mercie and trueth: my ſoule is among Lyons.

And I lie euen among the childꝛen of men (that are ſet on fire:) whoſe teeth are ſpeares and aꝛꝛowes, & their tongue a ſharpe ſwoꝛd.

Set vp thy ſelfe, O God, aboue the heauens: and thy glooꝛy aboue all the earth.

They haue layde a net foꝛ my feete, and pꝛeſſed doWne my ſoule: they haue digged a pit befoꝛe me, and are fallen into the middes of it themſelues.

My heart is fixed, O God, my heart is fixed: I will ſing and giue pꝛayſe.

AWake vp my glooꝛie, aWake Lute and Harpe: I my ſelfe Wil aWake right eaꝛely.

I Wil giue thanks vnto thee, O Looꝛd, among the people: and I Wil ſing vnto thee among the nations.

Foꝛ the greatneſſe of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes.

Set vp thy ſelfe, O God, aboue the heauens: and thy glorie aboue all the earth.

Si veré vtique. Pſal. 58.

ARe your minds ſet vpõ righteouſnes, O ye congregation: and do ye iudge ỹ thing that is right, O ye ſonnes of men?

Yea, yee imagine miſchiefe in your heart vpon the earth: and your hands deale With Wickednelle.

The vngodly are froWard euen frõ their mothers Womb: aſſoone as they be boꝛne they go aſtray, and ſpeake lyes.

They are as venemous as the poyſon of a Serpent: euen like the deafe Adder that ſtoppeth her eares.

Which refuſeth to heare the voyce of the charmer: charme he neuer ſo Wiſely.

Beake their teeth (O God) in their mouthes, ſmite the iaWe bones of the Lions, O Looꝛd: let them fall aWay like Water that runneth apace, and When they ſhoote their aꝛꝛoWes, let them be rooted out.

Let them conſume aWay like a Snayle, and be like the vntimely

vntimely fruite of a woman: and let them not see the sunne.

Or euer your pots be made hotte with thornes: so let indignation vexe him, euen as a thing that is rawe.

The righteous shall reioyce when he seeth the vengeance: hee shall wash his footsteps in the blood of the vngodly.

So that a man shall say, verely there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Euening prayer.



Deliuer me from mine enemies, (O God:) defend mee from them that rise vp against me.

O deliuer mee from the wicked doers: and saue me from the bloodthirstie men.

For loe, they lye waiting for my soule: the mightie men are gathered against mee without any offence or fault of me, O Lord.

They runne and prepare themselues without my fault: arise thou therefore to helpe me, and behold.

Stand vp (O Lord God of hostes) thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

They goe to and fro in the euening: they grinne like a dog, and runne about through the citie.

Beholde, they speake with their mouth, and swords are in their lips: for who doeth heare?

But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

My strength will I ascribe vnto thee: for thou art the God of my refuge.

God sheweth me his goodnesse plenteously: and God shal let me see my desire vpon mine enemies.

Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

For the sinne of their mouth, and for the wordes of their lippes

lippes, they shalbe taken in their pride: and why? their preaching is of cursing and lyes.

Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Jacob, and vnto the endes of the world.

And in the euening they wil returne: grinne like a dog, and will go about the citie.

They will runne here and there for meate: and grudge if they be not satisfied.

As for mee, I will sing of thy power, and will prayse thy mercy betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.

Unto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, and scattered vs abroad: thou hast also bene displeased, O turne thee vnto vs againe.

Thou hast mooued the land, and deuided it: heale the sores thereof, for it shaketh.

Thou hast shewed thy people heauie things: thou hast giuen vs a drinke of deadly wine.

Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

Therefore were thy beloued deliuered: helpe mee with thy right hand, and heare me.

God hath spoken in his holinesse, I wil reioyce and deuide Sichem: and mete out the valley of Succoth.

Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Juda is my lawgiuer.

Moab is my washpot, ouer Edom wil I cast out my shoe: Philistia be thou glad of me.

Who wil leade me into the strong citie: who wil bring me into Edom?

Hast thou not cast vs out, O God: wilt not thou, O God, go out with our hostes?

O be thou our help in trouble: for vaine is the help of man.

Through God shall wee doe great actes: for it is hee that shall tread downe our enemies.

Exaudi

Moneth. The xij. day.

Exaudi Deus. Pſal. 61.

HEare my crying, O God: giue eare vnto my prayer.

From the ends of the earth will I call vnto thee: When my heart is in heauineſſe.

O ſet me vp vpon the rocke that is higher then I: for thou haſt bene my hope, and a ſtrong towre for mee againſt the enemie.

I will dwell in thy Tabernacle for euer: and my truſt ſhall be vnder the couering of thy wings.

For thou, O Lord, haſt heard my deſires: and haſt giuen an heritage vnto thoſe that feare thy name.

Thou ſhalt graunt the king a long life: that his yeeres may endure throughout all generations.

He ſhall dwell before God for euer: O prepare thy louing mercie and faithfulneſſe, that they may preſerue him.

So will I alwayes ſing prayſe vnto thy name: that I may dayly perfourme my vowes.

Nonne Deo. Pſal. 62.

Morning prayer.

MY ſoule truely waiteth ſtill vpon God: for of him commeth my ſaluation.

He verely is my ſtrength and my ſaluation: he is my defence, ſo that I ſhall not greatly fall.

How long will yee imagine miſchiefe againſt euery man: yee ſhall be ſlaine all the ſort of you, yea as a tottering wall ſhall ye be, and like a broken hedge.

Their deuiſe is onely how to put him out whome GOD will exalt: their delight is in lyes, they giue good wordes with their mouth, but curſe with their heart.

Neuertheleſſe, my ſoule waite thou ſtill vpon God: for my hope is in him.

He truely is my ſtrength and my ſaluation: hee is my defence, ſo that I ſhall not fall.

In GOD is my health and my glorie: the rocke of my

might,

might,and in God is my truſt.

O put your truſt in him alway(ye people:)powre out your hearts before him,for God is our hope.

As for the children of men,they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it ſelfe.

O truſt not in wrong and robberie, giue not your ſelues vnto vanitie: if riches increaſe,ſet not your heart vpon them.

God ſpake once and twiſe: I haue alſo heard the ſame, that power belongeth vnto God.

And that thou Lord art mercifull:for thou rewardeſt euery man according to his worke.

Deus Deus meus. Pſal.63.

O God,thou art my God: earely wil I ſeeke thee.

My ſoule thirſteth for thee,my fleſh alſo longeth after thee: in a barren and dry land, where no water is.

Thus haue I looked for thee in holineſſe: that I might behold thy power and glory.

For thy louing kindneſſe is better then the life it ſelfe: my lips ſhal prayſe thee.

As long as I liue,wil I magnifie thee on this maner: and lift vp my hands in thy name.

My ſoule ſhall be ſatisfied euen as it were with marowe and fatneſſe: when my mouth prayſeth thee with ioyfull lips.

Haue I not remembred thee in my bed: and thought vpon thee when I was waking:

Becauſe thou haſt bene my helper: therefore vnder the ſhadow of thy wings will I reioyce.

My ſoule hangeth vpon thee: thy right hand hath vpholden me.

Theſe alſo that ſeeke the hurt of my ſoule:they ſhall go vnder the earth.

Let them fall vpon the edge of the ſword:that they may be a portion for Foxes.

But the king ſhal reioyce in God, all they alſo that ſweare by him,ſhalbe commended:for the mouth of them that ſpeak lyes,ſhalbe ſtopped.

Exaudi

Moneth. The xij. day.

Exaudi Deus. Pſal. 64.

HEare my voyce, O God, in my prayer: preſerue my life from feare of the enemie.

Hide me from the gathering together of the froward: and from the inſurrection of wicked doers.

Which haue whet their tongue like a ſword: and ſhoot out their arrowes, euen bitter words.

That they may priuily ſhoote at him which is perfect: ſuddenly doe they hit him, and feare not.

They courage themſelues in miſchiefe: and commune among themſelues how they may lay ſnares, and ſay that no man ſhall ſee them.

They imagine wickednes and practiſe it: that they keepe ſecret among themſelues, euery man in the deep of his heart.

But God ſhall ſuddenly ſhoote at them with a ſwift arrowe: that they ſhall be wounded.

Yea their owne tongues ſhall make them fall: in ſo much that who ſo ſeeth them, ſhall laugh them to ſcorne.

And all men that ſee it, ſhall ſay, This hath God done: for they ſhall perceiue that it is his worke.

The righteous ſhall reioyce in the Lord, and put his truſt in him: and all they that be true of heart, ſhall be glad.

Te decet hymnus. Pſal. 65.

Euening prayer.



THou, O God, art praiſed in Sion: and vnto thee ſhall the vowe be performed in Hieruſalem.

Thou that heareſt the prayer: vnto thee ſhall all fleſh come.

My miſdeeds preuaile againſt me: oh be thou mercifull vnto our ſinnes.

Bleſſed is the man whom thou chooſeſt & receiueſt vnto thee: he ſhall dwel in thy court, & ſhalbe ſatisfied with ỹ pleaſures of thy houſe, euen of thy holy temple.

Thou ſhalt ſhewe vs wonderfull things in thy righteouſnes, O God of our ſaluation: thou that art the hope of all the endes of the earth, and of them that remaine in the broad ſea.

which

Which in his strength setteth fast the mountaines: and is girded about with power.

Which stilleth the raging of the sea: and the noyse of his waues, and the madnesse of his people.

They also that dwell in the vttermost parts of the earth, shalbe afraid at thy tokens: thou that makest the outgoings of the morning and euening to prayse thee.

Thou visitest the earth, and blessest it: thou makest it very plenteous.

The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

Thou waterest her furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of raine, and blessest the increase of it.

Thou crownest the yeere with thy goodnesse: and thy clouds drop fatnesse.

They shall drop vpon the dwellings of the wildernesse: and the little hilles shall reioyce on euery side.

The foldes shalbe full of sheepe: the valleys also shal stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

O Be ioyfull in God all ye lands: sing prayses vnto the honour of his name, make his prayse to be glorious.

Say vnto God, O howe wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found lyers vnto thee.

For all the world shall worship thee: sing of thee, and praise thy name.

O come hither, and behold the works of God: how wonderfull he is in his doing toward the children of men.

He turned the sea into dry land: so that they went through the water on foote, there did we reioyce thereof.

Hee ruleth with his power for euer, his eyes beholde the people: and such as wil not beleeue, shall not be able to exalt themselues.

O prayse our God (yee people:) and make the voyce of his prayse to be heard.

Which holdeth our soule in life: and suffereth not our

feete

feete to slip.

For thou (O God) hast proued vs: thou also hast tried vs, like as siluer is tried.

Thou broughtest vs into the snare: and laiedst trouble vpon our loynes.

Thou sufferedst men to ride ouer our heads: wee went through fire and water, and thou broughtest vs out into a wealthy place.

I wil go into thy house with burnt offerings: and wil pay thee my vowes which I promised with my lips, and spake with my mouth when I was in trouble.

I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullocks and goats.

O come hither and hearken all ye that feare God: and I will tell you what he hath done for my soule.

I called vnto him with my mouth: and gaue him prayses with my tongue.

If I incline vnto wickednesse with my heart: the Lorde will not heare me.

But God hath heard me: and considered the voyce of my prayer.

Praysed be God which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea, let all the people prayse thee.

O let the nations reioyce and be glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon earth.

Let the people prayse thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God, euen our owne God, shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Exurgat

the mightie are ſcattered abroade among the beaſtes of the people (ſo that they humbly bring pieces of ſiluer:) and when he hath ſcattered the people that delight in warre.

Then ſhall the princes come out of Egypt: the Morians land ſhall ſoone ſtretch out her hands vnto God.

Sing vnto God, O yee kingdomes of the earth: O ſing prayſes vnto the Lord.

Which ſitteth in the heauens ouer all from the beginning: loe, he doth ſend out his voyce, yea, and that a mightie voyce.

Aſcribe ye the power to God ouer Iſrael: his worſhip and ſtrength is in the cloudes.

O God, wonderfull art thou in thy holy places: euen the God of Iſrael, he will giue ſtrength and power vnto his people, bleſſed be God.

Saluum me fac. Pſalm. 69.



AVe me, O God: for the waters are come in, euen vnto my ſoule. Euening prayer.

I ſticke faſt in the deepe mire where no ground is: I am come into deepe waters, ſo that the floods runne ouer me.

I am wearie of crying, my throate is dry: my ſight faileth me for waiting ſo long vpon my God.

They that hate me without a cauſe, are moe then the haires of my head: they that are mine enemies, and would deſtroy me guiltleſſe, are mightie.

I paide them the things that I neuer tooke: God thou knoweſt my ſimpleneſſe, and my faultes are not hid from thee.

Let not them that truſt in thee, O Lord God of hoſtes, be aſhamed for my cauſe: let not thoſe that ſeeke thee, be confounded through me, O Lord God of Iſrael.

And why? for thy ſake haue I ſuffered reproofe: ſhame hath couered my face.

I am become a ſtranger vnto my brethren: euen an aliant vnto my mothers children.

For the zeale of thy houſe hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

Moneth. The xiij. day.

I wept and chastened my selfe with fasting: and that was turned to my reproofe.

I put on a sackecloth also: and they iested vpon me.

They that sit in the gate speake against me: and the drunkards make songs vpon me.

But Lord, I make my prayer vnto thee: in an acceptable time.

Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

Take me out of the mire, that I sinke not: Oh let me be deliuered from them that hate me, and out of the deepe waters.

Let not the water flood drowne me, neither let the deepe swallowe me vp: and let not the pit shut her mouth vpon me.

Heare me, O Lorde, for thy louing kindnesse is comfortable: turne thee vnto me, according to the multitude of thy mercies.

And hide not thy face from thy seruant, for I am in trouble: Oh haste thee, and heare me.

Drawe nigh vnto my soule, and saue it: Oh deliuer me, because of mine enemies.

Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

Thy rebuke hath broken my heart, I am full of heauines: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.

They gaue me gall to eate: and when I was thirstie, they gaue me vineger to drinke.

Let their table be made a snare to take themselues withall: and let the things, that should haue bene for their wealth, be vnto them an occasion of falling.

Let their eyes be blinded that they see not: and euer bowe downe their backes.

Powre out thine indignation vpon them: & let thy wrathfull displeasure take holde of them.

Let their habitation be void: and no man to dwell in their tentes.

For

For they perſecute him whom thou haſt ſmitten: and they talke howe they may vexe them whom thou haſt wounded.

Let them fall from one wickedneſſe to another: and not come into thy righteouſneſſe.

Let them be wiped out of the booke of the liuing: and not be written among the righteous.

As for me, when I am poore and in heauineſſe: thy helpe, O God, ſhall lift me vp.

I will praiſe the Name of God with a ſong: and magnifie it with thankeſgiuing.

This alſo ſhall pleaſe the Lord: better then a bullocke that hath hornes and hoofes.

The humble ſhall conſider this, and be glad: ſeeke ye after God, and your ſoule ſhall liue.

For the Lord heareth the poore: and deſpiſeth not his priſoners.

Let heauen and earth praiſe him: the ſea and all that moueth therein.

For God will ſaue Sion, and build the cities of Juda: that men may dwell there, and haue it in poſſeſſion.

The poſteritie alſo of his ſeruants ſhall inherite it: and they that loue his Name, ſhall dwell therein.

Deus in adiutorium. Pſalm. 70.

HAſte thee, O God, to deliuer me: make haſte to helpe me O Lord.

Let them be aſhamed and confounded that ſeeke after my ſoule: let them be turned backward and put to confuſion that wiſh me euill.

Let them for their reward be ſoone brought to ſhame: that crie ouer me, There, there.

But let all thoſe that ſeeke thee, be ioyfull and glad in thee: and let all ſuch as delight in thy ſaluation, ſay alway, The Lord be praiſed.

As for me, I am poore and in miſerie: haſte thee vnto me, O God.

Thou art my helper and my redeemer: O Lord make no long tarying.

Moneth. The xiiij. day.

In te Domine ſperaui. Pſalm. 71.

Morning prayer.

IN thee, O Lord, haue I put my truſt, let me neuer be put to confuſion: but rid me, and deliuer me in thy righteouſneſſe, encline thine eare vnto me, and ſaue me.

Be thou my ſtrong hold, whervnto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defēce, & my caſtle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I beene holden vp euer ſince I was borne: thou art he that tooke me out of my mothers wombe, my praiſe ſhalbe alway of thee.

I am become as it were a monſter vnto many: but my ſure truſt is in thee.

O let my mouth be filled with thy praiſe: that I may ſing of thy glory, and honour all the day long.

Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

For mine enemies ſpeake againſt me, & they that lay waite for my ſoule, take their counſell together, ſaying: God hath forſaken him, perſecute him, and take him, for there is none to deliuer him.

Go not far frō me, O God: my God, haſte thee to helpe me.

Let them be confounded and periſh, that are againſt my ſoule: let them be couered with ſhame and diſhonour, that ſeeke to doe me euill.

As for me, I will patiently abide alway: and will praiſe thee more and more.

My mouth ſhall dayly ſpeake of thy righteouſnes and ſaluation: for I know no ende thereof.

I will goe forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſſe onely.

Thou

Moneth. The xiiij. day.

Thou, O God, hast taught mee from my youth vp vntill now: therefore will I tell of thy wonderous workes.

Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee:

O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne & refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore wil I praise thee and thy faithfulnes (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

My lippes will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnes all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus iudicium. Psal. 72.

GIue the King thy iudgements (O God:) and thy righteousnesse vnto the kings sonne.

Then shall he iudge the people according vnto right: and defend the poore.

The mountaines also shall bring peace: and the litle hilles righteousnes vnto the people.

Hee shall keepe the simple folke by their right: defend the children of the poore: and punish the wrong doer.

They shall feare thee as long as the sunne and moone endureth: from one generation to another.

Hee shall come downe like the raine into a fleece of wooll: euen as the droppes that water the earth.

In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

His dominion shalbe also from the one sea to the other: and from the flood vnto the worlds end.

They that dwell in the wildernes shal kneele before him: his enemies shall licke the dust.

The Kings of Tharsis and of the Iles shal giue presents: the Kings of Arabia and Saba shal bring gifts.

All Kings shal fall downe before him: all nations shal doe him seruice.

For hee shall deliuer the poore when hee crieth: the needie also, and him that hath no helper.

Hee shal bee fauourable to the simple and needie: and shall preserue the soules of the poore.

Hee shall deliuer their soules from falsehoode and wrong: and deare shal their blood be in his sight.

Hee shall liue, and vnto him shalbe giuen of the golde of Arabia: prayer shal be made euer vnto him, and dayly shall he be praised.

There shalbe an heape of corne in the earth high vpon the hilles: his fruite shall shake like Libanus, and shalbe greene in the citie, like grasse vpon the earth.

His Name shall endure for euer, his Name shal remaine vnder the sunne among the posterities: which shal be blessed through him, and all the heathen shall praise him.

Blessed be the Lorde God, euen the God of Israel: which onely doeth wonderous things.

And blessed be the Name of his Maiestie for euer: and all the earth shalbe filled with his Maiestie, Amen, Amen.

Euening prayer.

Quàm bonus Israel. Psal. 73.

TRuely God is louing vnto Israel: euen vnto such as are of a contrite heart.

Neuertheless, my feete were almost gone: my treadings had welnigh slipt.

And why? I was grieued at the wicked: I doe also see the vngodly in such prosperitie.

For they are in no perill of death: but are lustie and strong.

They come in no misfortune like other folke: neyther are they plagued like other men.

And this is the cause that they be so holden with pride: and ouerwhelmed with crueltie.

Their

Moneth. The xiiij. day.

Their eies swel with fatnes: & they do euen what they lust.

They corrupt other, and speake of wicked blasphemie: their talking is against the most highest.

For they stretch foorth their mouth vnto the heauen: and their tongue goeth through the world.

Therefore fall the people vnto them: and thereout sucke they no small aduantage.

Tush (say they) howe shoulde God perceiue it: is there knowledge in the most highest?

Loe, these are the vngodly, these prosper in the world, and these haue riches in possession: & I said, Then haue I cleansed my heart in vaine, and washed mine hands in innocency.

All the day long haue I bene punished: and chastened euery morning.

Yea, and I had almost saide euen as they: but loe, then should I haue condemned the generation of thy children.

Then thought I to vnderstand this: but it was too hard for me.

Untill I went into the Sanctuarie of God: then vnderstoode I the end of these men.

Namely, howe thou doest set them in slippery places: and castest them downe, and destroyest them.

Oh how suddenly doe they consume: perish, and come to a feareful ende?

Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the citie.

Thus my heart was grieued: and it went euen through my reynes.

So foolish was I and ignorant: euen as it were a beast before thee.

Neuertheless, I am alway by thee: for thou hast holden me by my right hand.

Thou shalt guide me with thy counsaile: and after that receiue me with glorie.

Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

For

Moneth. The xiiij. day.

For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

But it is good for mee to holde me fast by God, to put my trust in the Lord God: and to speake of all thy workes (in the gates of the daughter of Sion.)

Vt quid Deus. Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?

O thinke vpon thy Congregation: whome thou hast purchased and redeemed of olde.

Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

Lift vp thy feete, that thou mayest vtterly destroy euery enemie: which hath done euill in thy Sanctuarie.

Thine aduersaries roare in the middes of thy Congregations: and set vp their banners for tokens.

Hee that helped timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

But now they breake downe all the carued work thereof: with Axes and Hammers.

They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

Yea, they said in their hearts, let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

Wee see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

O God, how long shall the aduersary doe this dishonour: how long shall the enemie blaspheme thy Name, for euer?

Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemie?

For God is my King of olde: the helpe that is done vpon earth, he doeth it himselfe.

Thou diddest diuide the sea through thy power: thou brakest the heads of the Dragons in the waters.

Thou smotest the heads of Liuiathan in pieces: and gauest him to be meate for the people in the wildernesse.

Thou

Thou broughteſt out fountaines and waters out of the hard rockes: thou driedſt vp mightie waters.

The day is thine, and the night is thine: thou haſt prepared the light and the ſunne.

Thou haſt ſet all the borders of the earth: thou haſt made Sommer and Winter.

Remember this, O Lorde, howe the enemie hath rebuked: and howe the fooliſh people hath blaſphemed thy Name.

O deliuer not the ſoule of thy Turtle Doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

Looke vpon the couenant: for all the earth is full of darkneſſe, and cruell habitations.

Oh let not the ſimple goe away aſhamed: but let the poore and needy giue prayſe vnto thy Name.

Ariſe, O God, mainteine thine owne cauſe: remember howe the fooliſh man blaſphemeth thee dayly.

Forget not the voyce of thine enemies: the preſumption of them that hate thee, increaſeth euer more and more.

Confitebimur tibi. Pſal. 75.

VNto thee (O God) doe wee giue thanks: yea, vnto thee doe we giue thanks. Morning prayer.

Thy Name alſo is ſo nigh: and that doe thy wonderous workes declare.

When I receiue the Congregation: I ſhall iudge according vnto right.

The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

I ſayd vnto the fooles, Deale not ſo madly: and to the vngodly, Set not vp your horne.

Set not vp your horne on high: and ſpeake not with a ſtiffe necke.

For promotion commeth neither from the Eaſt nor from the Weſt: nor yet from the South.

And why? God is the Judge: he putteth downe one, and ſetteth vp another.

For

For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out the same.

As for the dregs thereof: all the vngodly of the earth shall drinke them, and suck them out.

But I will talke of the God of Jacob: and prayse him for euer.

All the hornes of the vngodly also will I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudea. Psal. 76.

IN Jurie is God knowen: his Name is great in Jsrael.

At Salem is his tabernacle: and his dwelling in Sion.

There brake he the arrowes of the bowe: the shield, the sword, and the battaile.

Thou art of more honour and might: then the hilles of the robbers.

The proud are robbed, they haue slept their sleepe: and all the men (whose hands were mightie) haue found nothing.

At thy rebuke (O God of Jacob:) both the charet and horse are fallen.

Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry?

Thou diddest cause thy iudgement to be heard from heauen: the earth trembled and was still.

When God arose to iudgement: and to helpe all the meeke vpon earth.

The fiercenesse of man shall turne to thy prayse: and the fiercenesse of them shalt thou refraine.

Promise vnto the Lord your God, and keepe it, all ye that be round about him: bring presents vnto him that ought to be feared.

He shall refraine the spirit of princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will cry vnto God with my voyce: euen vnto God will I cry with my voyce, and he shall hearken vnto me.

In the time of my trouble I sought the Lorde: my sore ranne and ceased not, in the night season my soule refused comfort.

When I am in heauinesse, I will thinke vpon God: when my heart is vexed, I will complaine.

Thou holdest mine eyes waking: I am so feeble that I cannot speake.

I haue considered the dayes of olde: and the yeeres that are past.

I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.

Will the Lord absent himselfe for euer: and will hee be no more intreated?

Is his mercy cleane gone for euer: and is his promise come vtterly to an ende for euermore?

Hath God forgotten to be gratious: and will he shut vp his louing kindnesse in displeasure?

And I said, It is mine owne infirmitie: but I will remember the yeeres of the right hand of the most highest.

I will remember the workes of the Lord: and call to mind thy wonders of old time.

I will thinke also of all thy workes: and my talking shall be of thy doings.

Thy way, O God, is holy: Who is so great a God (as our God?)

Thou art the God that doeth wonders: and hast declared thy power among the people.

Thou hast mightily deliuered thy people: euen the sonnes of Jacob and Joseph.

The waters sawe thee, O God, the waters saw thee, and were afraide: the depthes also were troubled.

The cloudes powred out water, the aire thundered: and thine arrowes went abroad.

The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was mooued, and shooke withall.

Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not knowen.

Thou leddest thy people like sheep: by the hand of Moses and Aaron.

Moneth. The xv. day.

Attendite populo. Pſal. 78.

HEare my Lawe, O my people: encline your eares vnto the wordes of my mouth.

I wil open my mouth in a parable: I will declare hard ſentences of olde.

Which wee haue heard and knowen: and ſuch as our fathers haue tolde vs.

That we ſhould not hide them from the children of the generations to come: but to ſhew the honour of the Lorde, his mightie and wonderfull workes that he hath done.

Hee made a couenant with Jacob, and gaue Iſrael a Law: which he commaunded our forefathers to teach their children.

That their poſteritie might knowe it: and the children which were yet vnborne.

To the intent that when they came vp: they might ſhew their children the ſame.

That they might put their truſt in God: and not to forget the workes of God, but to keepe his commaundements.

And not to be as their forefathers, a faithleſſe and ſtubburne generation: a generation that ſet not their heart aright, and whoſe ſpirit cleaueth not ſtedfaſtly vnto God.

Like as the children of Ephraim: which being harnelled and carying bowes, turned themſelues backe in the day of battaile.

They kept not the couenant of God: and would not walke in his Lawe.

But forgate what he had done: and the wonderfull worke that he had ſhewed for them.

Marueilous things did hee in the ſight of our forefathers in the land of Egypt: euen in the field of Zoan.

He deuided the ſea, and let them go through: he made the waters to ſtand on an heape.

In the day time alſo he led them with a cloude: and all the night through with a light of fire.

Hee claue the hard rockes in the wilderneſſe: and gaue them drinke thereof, as it had bene out of the great depth.

He

He brought Waters out of the stony rocke: so that it gushed out like the riuers.

Yet for all this they sinned more against him: and prouoked the most highest in the Wildernesse.

They tempted God in their hearts: and required meate for their lust.

They spake against God also, saying: Shall God prepare a table in the Wildernesse?

Hee smote the stonie rocke in deede, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came vp heauie displeasure against Israel.

Because they beleeued not in God: and put not their trust in his helpe.

So hee commaunded the cloudes aboue: and opened the doores of heauen.

Hee rained downe Manna also vpon them for to eate: and gaue them foode from heauen.

So man did eate Angels foode: for hee sent them meate ynough.

Hee caused the East Winde to blowe vnder heauen: and through his power he brought in the South West Winde.

He rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

He let it fall among their tents: euen round about their habitation.

So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

But while the meate was yet in their mouthes, the heauie wrath of God came vpon them, & slue the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

But for all this they sinned yet more: and beleeued not his wonderous workes.

Therefore their dayes did he consume in vanitie: and their yeeres in trouble.

When hee slewe them, they sought him: and turned them earely,

earely, and enquired after God.

And they remembred that God was their strength: and that the high God was their redeemer.

Neuertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

For their heart was not whole with him: neither continued they stedfast in his couenant.

But he was so mercifull that hee forgaue their misdeedes: and destroyed them not.

Yea many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

Many a time did they prouoke him in the wildernesse: and grieued him in the desert.

They turned backe, and tempted God: and mooued the holy one in Israel.

They thought not of his hand: and of the day when he deliuered them from the hand of the enemie.

Howe hee had wrought his miracles in Egypt: and his wonders in the field of Zoan.

He turned their waters into blood: so that they might not drinke of the riuers.

Hee sent lice among them, and deuoured them vp: and frogs to destroy them.

He gaue their fruite vnto the Caterpiller: and their labour vnto the Grashopper.

He destroyed their Vines with hailestones: and their Mulberie trees with the frost.

He smote their cattel also with hailestones: and their flocks with hote thunder boltes.

He cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

Hee made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

But

But as for his owne people, he led them forth like sheepe: and caried them in the Wildernesse like a flocke.

He brought them out safely that they should not feare: and ouerwhelmed their enemies with the sea.

And brought them within the borders of his Sanctuarie: euen to his mountaine which hee purchased with his right hand.

He cast out the heathen also before them: caused their land to be diuided among them for an heritage, and made the tribes of Israel to dwell in their tents.

So they tempted and displeased the most high God: and kept not his testimonies.

But turned their backes, and fell away like their forefathers: starting aside like a broken bowe.

For they grieued him with their hill altars: and prouoked him to displeasure with their images.

When God heard this, he was wroth: and tooke sore displeasure at Israel.

So that he forsooke the Tabernacle in Silo: euen the tent that he had pitched among them.

He deliuered their power into captiuitie: and their beautie into the enemies hand.

He gaue his people ouer also vnto the sworde: and was wroth with his inheritance.

The fire consumed their yong men: and their maydens were not giuen to mariage.

Their Priests were slaine with the sword: and there were no widowes to make lamentation.

So the Lord awaked as one out of sleepe: and like a Giant refreshed with wine.

He smote his enemies in the hinder partes: and put them to a perpetuall shame.

He refused the Tabernacle of Joseph: and chose not the tribe of Ephraim.

But chose the tribe of Juda: euen the hill of Sion, which he loued.

And there he builded his temple on high: and laid the foundation of it like the ground which he hath made continually.

He chose Dauid also his seruant: and tooke him away from the sheepe foldes.

As he was following the Ewes great with yong ones, he tooke him: that he might feede Jacob his people, and Israel his inheritance.

So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psalm. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy temple haue they defiled: and made Hierusalem an heape of stones.

The dead bodies of thy seruants haue they giuen to be meate vnto the foules of the ayre: and the flesh of thy saints vnto the beastes of the land.

Their blood haue they shed like water on euery side of Hierusalem: and there was no man to burie them.

Wee are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

Lorde, howe long wilt thou be angrie: shall thy ielousie burne like fire for euer?

Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

For they haue deuoured Jacob: and laide waste his dwelling place.

O remember not our old sinnes, but haue mercie vpon vs, and that soone: for we are come to great miserie.

Helpe vs, O God of our saluation, for the glory of thy name: O deliuer vs, and be mercifull vnto our sinnes for thy names sake.

Wherefore doe the heathen say: Where is now their God?

O let the vengeance of thy seruants blood that is shed: be openly shewed vpon the heathen in our sight.

O let the sorowfull sighing of the prisoners come before thee:

thee: according to the greatneſſe of thy power preſerue thou thoſe that are appointed to die.

And for the blaſphemie wherewith our neighbours haue blaſphemed thee: reward thou them, O Lord, ſeuen fold into their boſome.

So we that be thy people and ſheepe of thy paſture, ſhall giue thee thankes for euer: and will alway be ſhewing forth thy praiſe from generation to generation.

Qui regis Iſrael. Pſalm. 80.

HEare, O thou ſhepheard of Iſrael, thou that leadeſt Joſeph like a ſheepe: ſhew thy ſelfe alſo thou that ſitteſt vpon the Cherubims.

Before Ephraim, Beniamin, and Manaſſes: ſtirre vp thy ſtrength, and come and helpe vs.

Turne vs againe, O God: ſhewe the light of thy countenance, and we ſhalbe whole.

O Lord God of hoſtes: how long wilt thou be angry with thy people that prayeth:

Thou feedeſt them with the bread of teares: and giueſt them plenteouſneſſe of teares to drinke.

Thou haſt made vs a very ſtrife vnto our neighbours: and our enemies laugh vs to ſcorne.

Turne vs againe, thou God of hoſtes: ſhewe the light of thy countenance, and we ſhalbe whole.

Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, and planted it.

Thou madeſt roome for it: and when it had taken roote, it filled the land.

The hils were couered with the ſhadowe of it: and the boughes thereof were like the goodly Cedar trees.

She ſtretched out her branches vnto the ſea: & her boughs vnto the riuer.

Why haſt thou then broken downe her hedge: that al they which goe by, plucke off her grapes:

The wilde Bore out of the wood doth roote it vp: and the wilde beaſtes of the fielde deuoure it.

Turne thee againe, thou God of hoſts, looke downe from heauen: beholde, and viſite this vine.

And the place of the vineyarde, that thy right hand hath planted: & the branch that thou madest so strong for thy selfe.

It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thine owne selfe.

And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy name.

Turne vs againe, O Lord God of hostes: shewe the light of thy countenance, and we shall be whole.

Exultate Deo. Psalm. 81.

SIng we merily vnto God our strength: make a cherefull noyse vnto the God of Jacob.

Take the Psalme, bring hither the Tabret: the merie Harpe, with the Lute.

Blowe vp the Trumpet in the newe Moone: euen in the time appointed, and vpon our solemne feast day.

For this was made a statute for Israel: and a lawe of the God of Jacob.

This hee ordeined in Joseph for a testimonie: When hee came out of the land of Egypt, and had heard a strange language.

I eased his shoulder from the burden: and his hands were deliuered from making the pots.

Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

I prooued thee also: at the waters of strife.

Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

There shall no strange God be in thee: neither shalt thou worship any other God.

I am the Lorde thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

But my people would not heare my voyce: and Israel would not obey me.

So I gaue them vp vnto their owne hearts lust: and let them followe their owne imaginations.

Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

Thou hast taken away the edge of his swoorde: and giuest him not victorie in the battaile.

Thou hast put out his glory: and cast his throne downe to the ground.

The dayes of his youth hast thou shortened: and couered him with dishonour.

Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

Oh remember how short my time is: wherefore hast thou made all men, for nought?

What man is hee that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?

Lorde, where are thy olde louing kindnesses: which thou swarest vnto Dauid in thy trueth?

Remember Lord, the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

Wherewith thine enemies haue blasphemed thee, and slandered the footesteps of thine anointed: praysed be the Lord for euermore. Amen. Amen.

Domine, refugium. Psal. 90.

LOrde, thou hast bene our refuge: from one generation to another. Morning prayer.

Before the mountaines were brought foorth, or euer the earth and the world were made: thou art GOD from euerlasting, and world without ende.

Thou turnest man to destruction: againe thou saiest, come againe ye children of men.

For a thousand yeeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

As soone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

In the morning it is greene, and groweth vp: but in the euening

euening is cut downe, dried vp, and withered.

For wee consume away in thy displeasure: and are afrayd at thy wrathfull indignation.

Thou hast set our misdeedes before thee: and our secrete sinnes in the sight of thy countenance.

For when thou art angry, all our dayes are gone: we bring our yeeres to an ende, as it were a tale that is tolde.

The dayes of our age are threescore yeeres and tenne, and though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorowe, so soone passeth it away, and we are gone.

But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

O teach vs to number our dayes: that wee may apply our hearts vnto wisedome.

Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.

O satisfie vs with thy mercie, and that soone: so shall wee reioyce and be glad all the dayes of our life.

Comfort vs againe now after the time that thou hast plagued vs: & for the yeres wherein we haue suffered aduersitie.

Shewe thy seruants thy worke: and their children thy glorie.

And the glorious maiestie of the Lorde our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almightie.

I wil say vnto the Lord, thou art my hope and my strong holde: my God, in him will I trust.

For he shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

Hee shall defend thee vnder his wings, and thou shalt bee safe vnder his feathers: his faithfulnesse and trueth shall be thy shield and buckler.

Thou shalt not be afraide for any terrour by night: nor for the arrowe that flieth by day.

For

Moneth. The xviij. day.

For the pestilence that walketh in the darkenesse: nor for the sickenesse that destroyeth in the noone day.

A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

For thou Lord art my hope: thou hast set thine house of defence very high.

There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

For he shall giue his angels charge ouer thee: to keepe thee in all thy wayes.

They shall beare thee in their hands: that thou hurt not thy foote against a stone.

Thou shalt go vpon the Lion and Adder: the yong Lion and the Dragon shalt thou tread vnder thy feete.

Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because hee hath knowen my name.

He shal cal vpon me, and I wil heare him: yea, I am with him in trouble, I wil deliuer him, and bring him to honour.

With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lorde: and to sing prayses vnto thy name, O most highest.

To tell of thy louing kindnesse early in the morning: and of thy trueth in the night season.

Upon an instrument of tenne strings, and vpon the Lute: vpon a loude instrument, and vpon the Harpe.

For thou Lorde hast made mee glad through thy workes: and I will reioyce in giuing prayse for the operations of thy hands.

O Lord, how glorious are thy works: and thy thoughts are very deepe.

An vnwise man doeth not well consider this: and a foole doeth not vnderstand it.

When the vngodly are greene as the grasse, & when all the

workers of wickednes do florish: then shall they be destroyed for euer, but thou Lord art the most highest for euermore.

For loe, thine enemies (O Lorde) loe thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.

But my horne shalbe exalted like the horne of an vnicorne: for I am anoynted with fresh oyle.

Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of ỹ wicked that rise vp against me.

The righteous shall florish like a palme tree: and shall spread abroad like a Cedar in Libanus.

Such as be planted in the house of the Lorde: shall florish in the courts (of the house) of our God.

They also shall bring foorth more fruite in their age: and shalbe fat and well liking.

That they may shew howe true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psal. 93.

Euening prayer.



He Lord is king, and hath put on glorious apparel: the Lord hath put on his apparell, and girded himselfe with strength.

He hath made the round world so sure: that it cannot be mooued.

Euer since the world beganne hath thy seat bene prepared: thou art from euerlasting.

The floods are risen (O Lord) the floods haue lift vp their voice: the floods lift vp their waues.

The waues of the sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.

Thy testimonies, O Lord, are very sure: holines becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lord God, to whome vengeance belongeth: thou God to whom vengeance belongeth, shew thy selfe.

Arise thou iudge of the world: and reward the proud after their deseruing.

Lord,

Moneth. The xviij. day.

Lord, how long shall the vngodly: how long shall the vngodly triumph:

Howe long shall all wicked doers speake so disdainefully: and make such proud boasting:

They smite downe thy people, O Lord: and trouble thine heritage.

They murther the widowe and the stranger: and put the fatherlesse to death.

And yet they say, Tush, the Lord shal not see: neither shall the God of Jacob regard it.

Take heede yee vnwise among the people: O yee fooles, when will ye vnderstand:

He that planted ye eare, shall he not heare: or he that made the eye, shall he not see:

Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish:

The Lord knoweth the thoughts of man: that they are but vaine.

Blessed is the man whom thou chastenest, O Lorde: and teachest him thy Lawe.

That thou mayest giue him patience in time of aduersitie: vntill the pit be digged vp for the vngodly.

For the Lord will not faile his people: neither will he forsake his inheritance.

Untill righteousnesse turne againe vnto iudgement: all such as be true in heart shall followe it.

Who will rise vp with me against the wicked: or who will take my part against the euill doers:

If the Lord had not helped me: it had not failed but my soule had beene put to silence.

But when I saide, my foote hath slipped: thy mercie, O Lord, held me vp.

In the multitude of the sorowes that I had in my heart: thy comforts haue refreshed my soule.

Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a lawe:

They gather them together against the soule of the righteous: and condemne the innocent blood.

But the Lorde is my refuge: and my God is the strength of my confidence.

He shall recompence them their wickednesse, and destroy them in their owne malice: yea the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

Morning prayer.

O Come, let vs sing vnto the Lorde: let vs heartely reioyce in the strength of our saluation.

Let vs come before his presence with thankesgiuing: and shewe our selues glad in him with Psalmes.

For the Lord is a great God: and a great king aboue all gods.

In his hand are all the corners of the earth: and the strength of the hils is his also.

The sea is his, and he made it: and his hands prepared the drie land.

O come, let vs worship and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proued me, and sawe my workes.

Fourtie yeeres long was I grieued with this generation, and said: It is a people that doe erre in their hearts, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new song: sing vnto the Lord all the whole earth.

Sing vnto the Lord, and prayse his name: be telling of his saluation from day to day.

Declare his honour vnto the heathen: and his wonders vnto

vnto all people.

For the Lord is great, and cannot worthily be prayſed: he is more to be feared then all gods.

As for all the gods of the heathen, they be but idoles: but it is the Lord that made the heauens.

Glory and Worſhip are before him: power and honour are in his Sanctuarie.

Aſcribe vnto the Lord, O ye kinreds of the people: aſcribe vnto the Lord worſhip and power.

Aſcribe vnto the Lorde the honour due vnto his name: bring preſents, and come into his courts.

O worſhip the Lorde in the beautie of holineſſe: let the whole earth ſtand in awe of him.

Tell it out among the heathen, that the Lord is king: and that it is he which hath made the round world ſo faſt, that it cannot be mooued, and howe that he ſhall iudge the people righteouſly.

Let the heauens reioyce, and let the earth be glad: let the ſea make a noyſe, and all that therein is.

Let the field be ioyfull, and all that is in it: then ſhal all the trees of the wood reioyce before the Lord.

For hee commeth, for he commeth to iudge the earth: and with righteouſneſſe to iudge the World, and the people with his trueth.

Dominus regnauit. Pſal. 97.

THe Lord is King, the earth may be glad thereof: yea the multitude of the Iles may be glad thereof.

Cloudes and darkeneſſe are round about him: righteouſneſſe and iudgement are the habitation of his ſeate.

There ſhall goe a fire before him: & burne vp his enemies on euery ſide.

His lightnings gaue ſhine vnto the World: the earth ſawe it, and was afraide.

The hils melted like waxe at the preſence of the Lord: at the preſence of the Lord of the whole earth.

The heauens haue declared his righteouſneſſe: and all the people haue ſeene his glorie.

Confounded be all they that worſhip carued images, and

that delight in vaine gods: Worship him all ye gods.

Sion heard of it, and reioyced: and the daughters of Juda were glad, because of thy iudgements, O Lord.

For thou Lorde art higher then all that are in the earth: thou art exalted farre aboue all gods.

O ye that loue the Lorde, see that ye hate the thing which is euill: the Lord preserueth the soules of his saintes, he shall deliuer them from the hand of the vngodly.

There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

Reioyce in the Lord ye righteous: and giue thankes for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

Euening prayer.

O Sing vnto the Lorde a newe song: for he hath done marueilous things.

With his owne right hand, and with his holy arme: hath he gotten himselfe the victorie.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

Hee hath remembred his mercie and trueth towarde the house of Israel: and all the endes of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord all ye lands: sing, reioyce, and giue thankes.

Praise the Lord vpon the harpe: sing to the harpe with a Psalme of thankesgiuing.

With Trumpets also and Shaumes: O shew your selues ioyfull before the Lord the King.

Let the sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

With righteousnesse shall he iudge the world: and the people with equitie.

Dominus regnauit. Psalm. 99.

THe Lord is King, be the people neuer so vnpatient: he sitteth betweene the Cherubims, be the earth neuer so vnquiet.

vnquiet.

The Lord is great in Sion: and high aboue all people.

They shall giue thankes vnto thy Name: which is great, wonderfull, and holy.

The Kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Jacob.

O magnifie the Lord our God: and fall downe before his footestoole, for he is holy.

Moses and Aaron among his Priestes, & Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

He spake vnto them out of the cloudie pillar: for they kept his testimonies, and the lawe that he gaue them.

Thou heardest them, O Lorde our God: thou forgauest them, O God, and punishedst their owne inuentions.

O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Psalm. 100.

O Be ioyfull in the Lord all ye lands: serue the Lord with gladnesse, and come before his presence with a song.

Be ye sure that the Lord he is God, it is hee that hath made vs, and not We our selues: wee are his people, and the sheepe of his pasture.

O goe your way into his gates with thankesgiuing, and into his courtes with praise: be thankefull vnto him, & speake good of his name.

For the Lord is gracious, his mercie is euerlasting: & his trueth endureth from generation to generation.

Misericordiam & iudicium. Psalm. 101.

My song shall be of mercie and iudgement: vnto thee, O Lord, will I sing.

O let me haue vnderstanding: in the way of godlinesse.

When wilt thou come vnto me: I will walke in my house with a perfect heart.

I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

A froward heart shal depart from me: I will not know a

Wicked perſon.

Who ſo priuily ſlandereth his neighbour: him will I deſtroy.

Who ſo hath alſo a proud looke, and high ſtomacke: I wil not ſuffer him.

Mine eyes looke vnto ſuch as be faithfull in the land: that they may dwell with me.

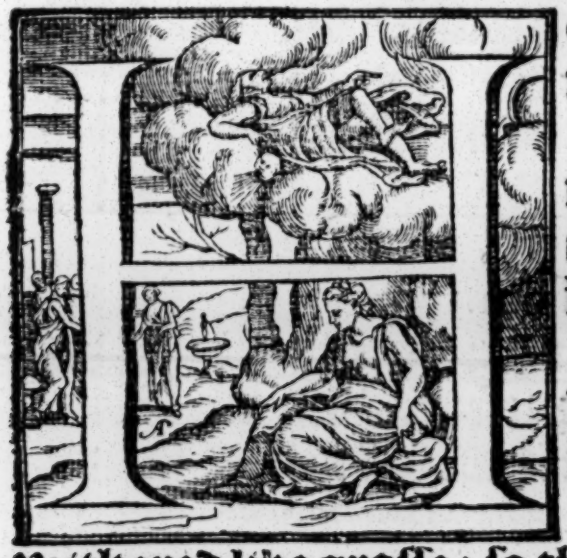
Who ſo leadeth a godly life: he ſhall be my ſeruant.

There ſhal no deceitfull perſon dwell in my houſe: he that telleth lyes, ſhall not tary in my ſight.

I ſhal ſoone deſtroy al the vngodly that are in ỹ land: that I may roote out all wicked doers from the citie of the Lord.

Domine exaudi. Pſalm. 102.

Morning prayer.



Eare my prayer, O Lorde: and let my crying come vnto thee.

Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right ſoone.

For my dayes are conſumed away like ſmoke: and my bones are burnt vp as it were a firebrand.

My heart is ſmitten downe, and withered like graſſe: ſo that I forget to eate my bread.

For the voyce of my groning: my bones will ſcarce cleaue to my fleſh.

I am become like a Pelicane in the wilderneſſe: and like an Owle that is in the deſert.

I haue watched, and am euen as it were a ſparrow: that ſitteth alone vpon the houſe top.

Mine enemies reuile me all the day long: and they that are mad vpon me, are ſworne together againſt me.

For I haue eaten aſhes as it were bread: and mingled my drinke with weeping.

And that becauſe of thine indignation and wrath: for thou haſt taken me vp, and caſt me downe.

My dayes are gone like a ſhadowe: and I am withered like graſſe.

But thou, O Lord, shalt endure for euer: and thy remembrance throughout all generations.

Thou shalt arise and haue mercie vpon Sion: for it is time that thou haue mercie vpon her, yea, the time is come.

And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

The heathen shall feare thy Name, O Lorde: and all the kings of the earth thy maiestie.

When the Lord shall build vp Sion: and when his glorie shall appeare.

When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

This shall be written for those that come after: and the people which shall be borne, shall praise the Lord.

For he hath looked downe from his sanctuarie: out of the heauen did the Lord behold the earth.

That he might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

That they may declare the name of the Lord in Sion: and his worship at Hierusalem.

When the people are gathered together: and ỹ kingdomes also to serue the Lord.

He brought downe my strength in my iourney: and shortened my dayes.

But I saide, O my God, take me not away in the middest of mine age: as for thy yeeres, they endure throughout all generations.

Thou Lord in the beginning hast laide the foundation of the earth: and the heauens are the worke of thy hands.

They shall perish, but thou shalt endure: they all shall waxe olde as doeth a garment.

And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shal not faile.

The children of thy seruants shal continue: and their seede shall stand fast in thy sight.

Benedic anima. Psalm. 103.

PRaise the Lorde, O my soule: and all that is within me, praise his holy Name.

Moneth. The xx. day.

Praise the Lord, O my soule: and forget not all his benefites.

Which forgiueth all thy sinne: and healeth all thine infirmities.

Which saueth thy life from destruction: and crowneth thee with mercie and louing kindnesse.

Which satisfieth thy mouth with good things: making thee yong and lustie as an Eagle.

The Lord executeth righteousnesse and iudgement: for all them that are oppressed with wrong.

He shewed his wayes vnto Moses: his workes vnto the children of Israel.

The Lord is full of compassion and mercie: long suffering and of great goodnesse.

He will not alway be chiding: neither keepeth he his anger for euer.

He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

For looke howe high the heauen is in comparison of the earth: so great is his mercie also toward them that feare him.

Looke howe wide also the East is from the West: so farre hath he set our sinnes from vs.

Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

For hee knoweth whereof we be made: hee remembreth that we are but dust.

The dayes of man are but as grasse: for he flourisheth as a flower of the fielde.

For as soone as the winde goeth ouer it, it is gone: and the place thereof shall knowe it no more.

But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens children.

Euen vpon such as keepe his couenant: and thinke vpon his commandements to doe them.

The Lorde hath prepared his seate in heauen: and his kingdome ruleth ouer all.

O praise the Lorde, yee Angels of his, yee that excell in strength:

strength: ye that fulfill his commandement, and hearken vnto the voyce of his wordes.

O praise the Lord all ye his hostes: ye seruants of his that doe his pleasure.

O speake good of the Lord all ye workes of his, in all places of his dominion: Praise thou the Lord, O my soule.

Benedic anima mea. Psalm. 104.

PRaise the Lorde, O my soule: O Lorde my God, thou art become exceeding glorious, thou art clothed with maiestie and honour. Euening prayer.

Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

He maketh his Angels spirits: and his ministers a flaming fire.

He laid the foundations of the earth: that it neuer shoulde moue at any time.

Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.

At thy rebuke they fleee: at the voyce of thy thunder they are afraid.

They go vp as high as the hilles, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

Thou hast set them their bounds, which they shall not passe: neither turne againe to couer the earth.

He sendeth the springs into the riuers: which runne among the hilles.

All beastes of the fielde drinke thereof: and the wilde Asses quench their thirst.

Beside them shall the foules of the ayre haue their habitation: and sing among the branches.

He watereth the hilles from aboue: the earth is filled with the fruite of thy workes.

He bringeth foorth grasse for the cattell: and grene herbe for

for the seruice of men.

That he may bring foode out of the earth, and Wine that maketh glad the heart of man: and oile to make him a cheerefull countenance, and bread to strengthen mans heart.

The trees of the Lord also are full of sap: euen the Cedars of Libanus, which he hath planted.

Wherein the birds make their nestes: and the Firre trees are a dwelling for the Storke.

The high hilles are a refuge for the Wilde Goats: and so are the stony rocks for the Conies.

Hee appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

Thou makest darkenesse, that it may be night: wherein all the beasts of the forest doe moue.

The Lions roaring after their pray: doe seeke their meate at God.

The sunne ariseth, and they get them away together: and lay them downe in their dennes.

Man goeth forth to his Worke, and to his labour: vntill the euening.

O Lord, howe manifold are thy Workes: in Wisedome hast thou made them all, the earth is full of thy riches.

So is the great and Wide sea also: Wherein are things creeping innumerable, both small and great beasts.

There goe the ships, and there is that Leuiathan: whom thou hast made to take his pastime therein.

These waite all vpon thee: that thou mayest giue them meate in due season.

When thou giuest it them, they gather it: and When thou openest thy hand, they are filled With good.

When thou hidest thy face, they are troubled: When thou takest away their breath, they die, and are turned againe to their dust.

When thou lettest thy breath go forth, they shalbe made: and thou shalt renue the face of the earth.

The glorious maiestie of the Lorde shall endure for euer: the Lord shall reioyce in his Workes.

The earth shall tremble at the looke of him: if he doe but

touch

touch the hilles, they shall smoke.

I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

And so shal my words please him: my ioy shalbe in the Lord.

As for sinners, they shalbe consumed out of the earth, and the vngodly shall come to an ende: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.



Morning prayer.

Giue thankes vnto the Lord, and call vpon his name: tell the people what things he hath done.

O let your songs be of him, and praise him: and let your talking be of all his wonderous workes.

Reioyce in his holy Name: let the heart of them reioyce that seeke the Lorde.

Seeke the Lorde and his strength: seeke his face euermore.

Remember the marueilous works that he hath done: his wonders, and the iudgements of his mouth.

O ye seede of Abraham his seruant: yee children of Jacob his chosen.

Hee is the Lorde our God: his iudgements are in all the world.

He hath bene alway mindfull of his couenant and promise: that he made to a thousand generations.

Euen the couenant that he made with Abraham: and the othe that he sware vnto Isahac.

And appointed the same vnto Jacob for a law: and to Israel for an euerlasting testament.

Saying, Unto thee will I giue the land of Chanaan: the lot of your inheritance.

When they were yet but a fewe of them: and they strangers in the land.

What time as they went from one nation to another: from one kingdome to another people.

He suffered no man to doe them wrong: but reproued euen

kings

kings for their sakes.

Touch not mine anoynted : and doe my Prophets no harme.

Moreouer, hee called for a dearth vpon the land : and destroyed all the prouision of bread.

But hee had sent a man before them : euen Joseph which was sold to be a bond seruant.

Whose feete they hurt in the stocks : the yron entred into his soule.

Until the time came that his cause was knowen: the Word of the Lord tryed him.

The king sent and deliuered him : the prince of the people let him goe free.

Hee made him lord also of his house : and ruler of all his substance.

That hee might informe his princes after his will : and teach his Senators wisedome.

Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

And hee encreased his people exceedingly: and made them stronger then their enemies.

Whose heart turned, so that they hated his people : and dealt vntruely with his seruants.

Then sent he Moses his seruant : and Aaron whome hee had chosen.

And these shewed his tokens among them : and Wonders in the land of Ham.

Hee sent darkenesse, and it was darke : and they were not obedient vnto his Word.

He turned their Waters into blood : and slewe their fish.

Their land brought forth frogges: yea, euen in their kings chambers.

He spake the Word, and there came all maner of flies : and lice in all their quarters.

He gaue them haile stones for rayne : and flames of fire in their land.

Hee smote their vines also and figge trees : and destroyed the trees that were in their coasts.

Moneth. The xxj. day.

He spake the word, and the grashoppers came, and caterpillers innumerable: and did eate vp all the grasse in their land, and deuoured the fruite of their ground.

He smote all the first borne in their land: euen the chiefe of all their strength.

Hee brought them foorth also with siluer and golde: there was not one feeble person among their tribes.

Egypt was glad at their departing: for they were afraide of them.

He spread out a cloud to be a couering: and fire to giue light in the night season.

At their desire he brought quailes: and he filled them with the bread of heauen.

Hee opened the rocke of stone, and the waters flowed out: so that riuers ranne in dry places.

For why? he remembred his holy promise: and Abraham his seruant.

And he brought forth his people with ioy: and his chosen with gladnesse.

And gaue them the lands of the heathen: and they tooke the labours of the people in possession.

That they might keepe his statutes: & obserue his lawes.

Confitemini Domino. Psal. 106.

O Giue thanks vnto the Lorde, for hee is gracious: and his mercy endureth for euer. Euening prayer.

Who can expresse the noble acts of the Lord: or shew foorth all his prayse?

Blessed are they that alway keepe iudgement: and doe righteousnesse.

Remember me, O Lord, according to the fauour that thou beares vnto thy people: O visite me with thy saluation.

That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.

We haue sinned with our Fathers: we haue done amisse, and dealt wickedly.

Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but

were

were disobedient at the sea, euen at the red sea.

Neuertheless, he helped them for his names sake: that he might make his power to be knowen.

He rebuked the red sea also, and it was dried vp: so hee led them thorow the deepe, as thorow a wildernesse.

And he saued them from the aduersaries hand: and deliuered them from the hand of the enemie.

As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

Then beleeued they his words: and sang prayse vnto him.

But within a while they forgat his works: and would not abide his counsell.

But lust came vpon them in the wildernesse: and they tempted God in the desert.

And he gaue them their desire: and sent leanenesse withall into their soule.

They angred Moses also in the tentes: and Aaron the Saint of the Lord.

So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

And the fire was kindled in their company: the flame burnt vp the vngodly.

They made a Calfe in Horeb: and worshipped the molten image.

Thus they turned their glorie: into the similitude of a calfe that eateth hay.

And they forgate God their Sauiour: which had done so great things in Egypt.

Wonderous workes in the land of Ham: and fearefull things by the red sea.

So he said he would haue destroyed them, had not Moses his chosen stand before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

But murmured in their tents: and hearkened not vnto the voyce of the Lord.

Then lift hee vp his hand against them: to ouerthrowe them

them in the wilderneſſe.

To caſt out their ſeede among the nations: and to ſcatter them in the lands.

They ioyned themſelues vnto Baal Peor: and ate the offerings of the dead.

Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.

Then ſtood vp Phinees, & prayed: and ſo the plague ceaſed.

And that was counted vnto him for righteouſneſſe: among all poſterities for euermore.

They angred him alſo at the waters of ſtrife: ſo that hee puniſhed Moſes for their ſakes.

Becauſe they prouoked his ſpirit: ſo that he ſpake vnadui-ſedly with his lips.

Neither deſtroyed they the heathen: as the Lorde commanded them.

But were mingled among the heathen: and learned their workes.

In ſo much that they worſhipped their idoles, which turned to their owne decay: yea, they offered their ſonnes and daughters vnto deuils.

And ſhed innocent blood, euen the blood of their ſonnes and of their daughters: whome they offered vnto the idoles of Chanaan, and the land was defiled with blood.

Thus were they ſtained with their owne workes: and went a whoring with their owne inuentions.

Therefore was the wrath of the Lord kindled againſt his people: in ſo much that he abhorred his owne inheritance.

And he gaue them ouer into the hand of the heathen: and they that hated them, were lords ouer them.

Their enemies oppreſſed them: & had them in ſubiection.

Many a time did he deliuer them: but they rebelled againſt him with their owne inuentions, and were brought downe in their wickedneſſe.

Neuertheleſſe, when hee ſawe their aduerſitie: hee heard their complaint.

Hee thought vpon his couenant, and pitied them accor-ding vnto the multitude of his mercies: yea, hee made all

thoſe

those that led them away captiue, to pitie them.

Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thanks vnto thy holy name, and make our boast of thy prayse.

Blessed be the Lord God of Israel, from euerlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.

O Giue thankes vnto the Lorde, for hee is gracious: and his mercie endureth for euer.

Let them giue thankes whome the Lorde hath redeemed: and deliuered from the hand of the enemie.

And gathered them out of the lands, from the East and from the West: from the North and from the South.

They went astray in the wildernesse out of the way: and found no citie to dwell in.

Hungry and thirstie: their soule fainted in them.

So they cryed vnto the Lord in their trouble: and he deliuered them from their distresse.

He led them forth by the right way: that they might goe to the citie where they dwelt.

O that men would therefore prayse ỹ Lord for his goodnes: and declare the wonders that he doth for the children of men.

For hee satisfieth the emptie soule: and filleth the hungrie soule with goodnesse.

Such as sit in darkenesse and in the shadow of death: being fast bound in miserie and yron.

Because they rebelled against the words of the Lord: and lightly regarded the counsaile of the most high.

Hee also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

So when they cryed vnto the Lord in their trouble: hee deliuered them out of their distresse.

For he brought them out of darkenesse, and out of the shadow of death: and brake their bonds in sunder.

O that

Moneth The xxij. day.

O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

For he hath broken the gates of brasse: & smitten the barres of yron in sunder.

Foolish men are plagued for their offence: and because of their wickednesse.

Their soule abhorred all maner of meate: and they were euen hard at deaths doore.

So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

He sent his worde and healed them: and they were saued from their destruction.

O that men woulde therefore prayse the Lorde for his goodnesse: and declare the wonders that he doeth for the children of men.

That they woulde offer vnto him the sacrifice of thankes giuing: and tell out his workes with gladnesse.

They that go downe to the sea in ships: and occupie their businesse in great waters.

These men see the workes of the Lorde: and his wonders in the deepe.

For at his word the stormie wide ariseth: which lifteth vp the waues thereof.

They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

They reele to and fro, and stacker like a drunken man: and are at their wittes ende:

So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

For he maketh the storme to cease: so that the waues thereof are still.

Then are they glad, because they be at rest: and so he bringeth them vnto the heauen where they would be.

O that men woulde therefore prayse the Lorde for his goodnes: and declare the wonders that he doeth for the children of men.

That they woulde exalt him also in the congregation of

the people: and prayse him in the seate of the elders.

Which turneth the floods into a Wildernesse: and drieth vp the water springs.

A fruitfull lande maketh he barren: for the wickednesse of them that dwell therein.

Againe he maketh the Wildernesse a standing water: and water springs of a drie ground.

And there he setteth the hungrie: that they may build them a citie to dwell in.

That they may sowe their lande, and plant vineyardes: to yeelde them fruites of increase.

He blesseth them, so that they multiplie exceedingly: and suffereth not their cattell to decrease.

And againe, when they are minished and brought lowe: through oppression, through any plague or trouble.

Though hee suffer them to be euill entreated through tyrants: and let them wander out of the way in the wildernes.

Yet helpeth hee the poore out of miserie: and maketh him housholdes like a flocke of sheepe.

The righteous will consider this, & reioyce: and the mouth of all wickednesse shall stopped.

Who so is wise, will ponder these things: and they shal vnderstand the louing kindnesse of the Lord.

Paratum cor meum. Psal. 108.

Euening prayer.

O God, my heart is readie (my heart is readie:) I will sing and giue praise with the best member that I haue.

Awake thou Lute and Harpe: I my selfe will awake right early.

I will giue thankes vnto thee, O Lorde, among the people: I will sing prayses vnto thee among the nations.

For thy mercie is greater then the heauens: and thy trueth reacheth vnto the cloudes.

Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

That thy beloued may bee deliuered: let thy right hand saue

saue them, and heare thou me.

God hath spoken in his holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Sucoth.

Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

Juda is my lawgiuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistines wil I triumph.

Who will leade me into the strong citie: and who wil bring me into Edom?

Hast not thou forsaken vs, O God: and wilt not thou God goe forth with our hostes?

O helpe vs against ỹ enemie: for vaine is the helpe of man.

Through God we shall doe great actes: and it is he that shall tread downe our enemies.

Deus laudem. Psalm. 109.

HOld not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

And they haue spoken against me with false tongues: they compassed me about also with wordes of hatred, and fought gainst me without a cause.

For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

Thus haue they rewarded me euill for good: and hatred for my good will.

Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

When sentence is giuen vpon him, let him be condemned: and let his prayer be turned into sinne.

Let his dayes be fewe: and let another take his office.

Let his children be fatherlesse: and his wife a widowe.

Let his children be vagabonds, and beg their bread: let them seeke it also out of the desolate places.

Let the extortioner consume all that he hath: and let the strangers spoile his labour.

Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

Let his posteritie be destroyed: and in the next generation

the people: and prayse him in the seate of the elders.

Which turneth the floods into a Wildernesse: and drieth vp the water springs.

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Yet helpeth hee the poore out of miserie: and maketh him housholdes like a flocke of sheepe.

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That thy beloued may bee deliuered: let thy right hand saue

ſaue them, and heare thou me.

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Juda is my lawgiuer, Moab is my waſhpot: ouer Edom will I caſt out my ſhoe, vpon the Philiſtines wil I triumph.

Who will leade me into the ſtrong citie: and who wil bring me into Edom?

Haſt not thou forſaken vs, O God: and wilt not thou God goe forth with our hoſtes?

O helpe vs againſt ye enemie: for vaine is the helpe of man.

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Let the extortioner conſume all that he hath: and let the ſtrangers ſpoile his labour.

Let there be no man to pitie him: nor to haue compaſſion vpon his fatherleſſe children.

Let his poſteritie be deſtroyed: and in the next generation

let his name be cleane put out.

Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

Let them alway be before the Lord: that he may roote out the memoriall of them from off the earth.

And that because his minde was not to doe good: but persecuted the poore helpelesse man, that he might slay him that was vexed at the heart.

His delight was in cursing, and it shall happen vnto him: he loued not blessing, therefore shall it be farre from him.

He clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

Let it be vnto him as the cloke that he hath vpon him: and as the girdle that he is alway girded withall.

Let it thus happen from the Lorde vnto mine enemies: and to those that speake euill against my soule.

But deale thou with me, O Lord God, according vnto thy Name: for sweete is thy mercie.

O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

I goe hence like ỹ shadowe that departeth: and am driuen away as the Grashopper.

My knees are weake through fasting: my flesh is dryed vp for want of fatnesse.

I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

Helpe me, O Lorde my God: oh saue me according to thy mercie.

And they shall know how that this is thy hand: and that thou Lord hast done it.

Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

Let mine aduersaries be clothed with shame: and let them couer themselues with their owne confusion, as with a cloke.

As for me, I will giue great thankes vnto the Lord with my mouth: and praise him among the multitude.

For he shal stand at the right hand of the poore: to saue his soule from vnrighteous Judges.

Dixit Dominus. Psalm.110.

THE Lord saide vnto my Lorde: sit thou on my right hand, vntill I make thine enemies thy foote-stoole. Morning prayer.

The Lord shall send the rod of thy power out of Sion: be thou ruler euen in the middes among thine enemies.

In the day of thy power shall the people offer thee free wil offerings with an holy worship: the dewe of thy birth is of the wombe of the morning.

The Lord sware, and will not repent: thou art a Priest for euer after the order of Melchisedech.

The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.

He shall iudge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreys.

He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psalm.111.

I Will giue thankes vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.

The workes of the Lord art great: sought out of al them that haue pleasure therein.

His worke is worthy to be praysed and had in honour: and his righteousnesse endureth for euer.

The mercifull & gracious Lord hath so done his marueilous workes: that they ought to be had in remembrance.

He hath giuen meate vnto them that feare him: he shall euer be mindfull of his couenant.

He hath shewed his people the power of his workes: that he may giue them the heritage of the heathen.

The workes of his hands are veritie and iudgement: all

his commaundements are true.

They stand fast for euer and euer: and are done in trueth and equitie.

He sent redemption vnto his people: he hath commanded his couenant for euer, holy and reuerent is his Name.

The feare of the Lorde is the beginning of wisedome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psalm. 112.

BLessed is the man that feareth the Lorde: he hath great delight in his commandements.

His seede shalbe mightie vpon earth: the generation of the faithfull shalbe blessed.

Riches and plenteousnes shalbe in his house: and his righteousnesse endureth for euer.

Unto the godly there ariseth vp light in the darkenesse: he is mercifull, louing, and righteous.

A good man is mercifull, and lendeth: and will guide his wordes with discretion.

For he shall neuer be moued: and the righteous shalbe had in an euerlasting remembrance.

He will not be afraide for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

His heart is stablished and will not shrinke: vntill hee see his desire vpon his enemies.

He hath dispersed abroade, and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.

The vngodly shall see it, and it shall grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psalm. 113.

PRaise the Lorde, yee seruants: O praise the name of the Lord.

Blessed be the name of the Lord: from this time forth for euermore.

The Lordes Name is praysed: from the rising vp of the Sunne, vnto the going downe of the same.

The

Moneth. The xxiij. day.

The Lord is high aboue all heathen: and his glory aboue the heauens.

Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth:

He taketh vp the simple out of the dust: and lifteth the poore out of the myre.

That he may set him with the princes: euen with the princes of his people.

He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psalm. 114.



Euening prayer.

When Israel came out of Egypt: and the house of Jacob from among the strange people.

Juda was his sanctuarie: and Israel his dominion.

The sea saw that, and fled: Jordan was driuen backe.

The mountaines skipped like Rammes: and the little hils like yong sheepe.

What ailed thee, O thou sea, that thou fleddest: and thou Jordan, that thou wast driuen backe:

Ye mountaines that ye skipped like Rammes: and ye litle hils like yong sheepe:

Tremble thou earth at the presence of the Lorde: at the presence of the God of Jacob.

Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis domine. Psalm. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy name giue the praise: for thy louing mercie, and for thy trueths sake.

Wherefore shall the heathen say: Where is now their God:

As for our God, he is in heauen: he hath done whatsoeuer pleased him.

Their idoles are siluer & gold: euen ỹ worke of mens hãds.

Moneth. The xxiiij. day.

They haue mouthes, and ſpeake not: eyes haue they, and ſee not.

They haue eares, and heare not: noſes haue they, and ſmell not.

They haue handes and handle not, feete haue they, and walke not: neither ſpeake they through their throate.

They that make them, are like vnto them: and ſo are all ſuch as put their truſt in them.

But thou houſe of Iſrael, truſt thou in the Lorde: hee is their ſuccour and defence.

Ye houſe of Aaron, put your truſt in the Lorde: he is their helper and defender.

Ye that feare the Lorde, put your truſt in the Lord: hee is their helper and defender.

The Lord hath beene mindfull of vs, and hee ſhall bleſſe vs: euen he ſhall bleſſe the houſe of Iſrael, he ſhall bleſſe the houſe of Aaron.

He ſhal bleſſe them that feare the Lord: both ſmal & great.

The Lord ſhal encreaſe you more and more: you and your children.

Ye are the bleſſed of ỹ Lord: which made heauen & earth.

All the whole heauens are the Lordes: the earth hath he giuen to the children of men.

The dead praiſe not thee, O Lorde: neither all they that goe downe into the ſilence.

But we will praiſe the Lord: from this time forth for euermore. Praiſe the Lord.

Dilexi quoniam. Pſalm. 116.

Morning prayer.



I Am well pleaſed: that the Lorde hath heard the voice of my prayer.

That he hath enclined his eare vnto me: therefore wil I call vpon him as long as I liue.

The ſnares of death compaſſed me round about: and the paines of hell gate holde vpon me.

I ſhall finde trouble and heauineſſe, and I ſhall call vpon the name

name of the Lord: O Lord I beseech thee deliuer my soule.

Gracious is the Lord and righteous: yea our God is mercifull.

The Lord preserueth the simple: I was in miserie, and he helped me.

Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

And why? thou hast deliuered my soule from death: mine eyes from teares, and my feete from falling.

I will walke before the Lord: in the land of the liuing.

I beleeued, and therefore will I speake, but I was sore troubled: I sayd in my haste, All men are lyars.

What reward shall I giue vnto the Lord: for all the benefites that he hath done vnto me?

I will receiue the cup of saluation: and call vpon the name of the Lord.

I will pay my vowes nowe in the presence of all his people: right deare in the sight of the Lorde, is the death of his Saints.

Beholde (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmayd, thou hast broken my bonds in sunder.

I will offer to thee the sacrifice of thankesgiuing: and will call vpon the name of the Lord.

I will pay my vowes vnto the Lord, in the sight of all his people: in the courts of the Lords house, euen in the middes of thee, O Hierusalem. Prayse the Lord.

Laudate Dominum. Psal. 117.

O Prayse the Lord all yee heathen: prayse him all yee nations.

For his mercifull kindnesse is euer more and more toward vs: and the trueth of the Lorde endureth for euer. Prayse the Lord.

Confitemini Domino. Psal. 118.

O Giue thanks vnto the Lord, for he is gracious: because his mercie endureth for euer.

Let Israel now confesse, that he is gracious: and that his mercy endureth for euer.

Let

Moneth. The xxiiij. day.

Let the houſe of Aaron now confeſſe: that his mercie endureth for euer.

Yea, let them nowe that feare the Lord, confeſſe: that his mercie endureth for euer.

I called vpon the Lord in trouble: and the Lord heard me at large.

The Lord is on my ſide: I will not feare what man doeth vnto me.

The Lord taketh my part with them that helpe me: therefore ſhall I ſee my deſire vpon mine enemies.

It is better to truſt in the Lord: then to put any confidence in man.

It is better to truſt in the Lord: then to put any confidence in princes.

All nations compaſſed mee round about: but in the name of the Lord will I deſtroy them.

They kept me in on euery ſide, they kept mee in (I ſay) on euery ſide: but in the name of the Lord wil I deſtroy them.

They came about me like Bees, and are extinct euen as the fire among the thornes: for in the name of the Lord I wil deſtroy them.

Thou haſt thruſt ſore at me, that I might fal: but the Lord was my helpe.

The Lord is my ſtrength and my ſong: and is become my ſaluation.

The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lorde bringeth mightie things to paſſe.

The right hand of the Lorde hath the preeminence: the right hand of the Lord bringeth mightie things to paſſe.

I wil not die, but liue: and declare the works of the Lord.

The Lord hath chaſtened and corrected mee: but he hath not giuen me ouer vnto death.

Open me the gates of righteouſneſſe: that I may go into them, and giue thanks vnto the Lord.

This is the gate of ỹ Lord: the righteous ſhal enter into it.

I will thanke thee, for thou haſt heard me: and art become my ſaluation.

The

Moneth. The xxiiij. day.

The same stone which the builders refused: is become the head stone in the corner.

This is the Lords doing: and it is marueilous in our eyes.

This is the day which the Lord hath made: wee will reioyce and be glad in it.

Helpe me now, O Lord: O Lord send vs now prosperitie.

Blessed be he that commeth in the name of the Lord: we haue wished you good lucke, yee that be of the house of the Lord.

God is the Lord which hath shewed vs light: binde the sacrifice with cordes, yea euen vnto the hornes of the altar.

Thou art my God, and I will thanke thee: thou art my God, and I will prayse thee.

O giue thankes vnto the Lord, for he is gracious: and his mercie endureth for euer.

Beati immaculati. Psal. 119.

BLessed are those that are vndefiled in the way: and walke in the Law of the Lord. Euening prayer.

Blessed are they that keepe his testimonies: and seeke him with their whole heart.

For they which do no wickednesse: walke in his wayes.

Thou hast charged: that wee shall diligently keepe thy commandements.

O that my wayes were made so direct: that I might keepe thy statutes.

So shall I not be confounded: while I haue respect vnto all thy commandements.

I will thanke thee with an vnfained heart: when I shall haue learned the iudgements of thy righteousnesse.

I will keepe thy ceremonies: O forsake me not vtterly.

In quo corriget.

WHerewithall shall a yong man cleanse his way: euen by ruling himselfe after thy Word.

With my whole heart haue I sought thee: O let me not goe wrong out of thy commandements.

Thy

Moneth. The xxiiij. day.

Thy wordes haue I hid within my heart: that I should not sinne against thee.

Blessed art thou, O Lord: O teach me thy statutes.

With my lips haue I bene telling: of all the iudgements of thy mouth.

I haue had as great delight in the way of thy testimonies: as in all maner of riches.

I will talke of thy commandements: and haue respect vnto thy wayes.

My delight shall be in thy statutes: aud I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, and keepe thy word.

Open thou mine eyes: that I may see the wonderous things of thy Lawe.

I am a stranger vpon earth: O hide not thy commandements from me.

My soule breaketh out for very feruent desire: that it hath alway vnto thy iudgements.

Thou hast rebuked the proud: and cursed are they that do erre from thy commandements.

O turne from me shame and rebuke: for I haue kept thy testimonies.

Princes also did sit and speake against me: but thy seruant is occupied in thy statutes.

For thy testimonies are my delight: and my counsailers.

Adhæsit. pauimento.

My soule cleaueth to the dust: O quicken thou mee according to thy word.

I haue knowledged my wayes, and thou heardest me: O teach me thy statutes.

Make me to vnderstand the way of thy commandements: and so shall I talke of thy wonderous workes.

My soule melteth away for very heauinesse: comfort thou me according vnto thy word.

Take from mee the way of lying: and cause thou mee to make much of thy Lawe.

I haue

Moneth. The xxv. day.

I haue chosen the way of trueth : and thy iudgements haue I layd before me.

I haue stycken vnto thy testimonies : O Lorde confound me not.

I will runne the way of thy commandements: when thou hast set my heart at libertie.

Legem pone.

Morning prayer.

TEach me, O Lord, the way of thy statutes: and I shall keepe it vnto the ende.

Giue me vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

Make mee to goe in the path of thy commandements: for therein is my desire.

Incline my heart vnto thy testimonies: and not to couetousnesse.

O turne away mine eyes, lest they beholde vanitie : and quicken thou me in thy way.

O stablish thy word in thy seruant: that I may feare thee.

Take away the rebuke that I am afraid of: for thy iudgements are good.

Behold, my delight is in thy commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto mee, O Lord : euen thy saluation, according vnto thy word.

So shall I make answere vnto my blasphemers : for my trust is in thy word.

O take not the worde of thy trueth vtterly out of my mouth : for my hope is in thy iudgements.

So shall I alway keepe thy Law : yea, for euer and euer.

And I will walke at libertie : for I seeke thy commandements.

I will speake of thy testimonies also, euen before kings: and will not be ashamed.

And my delight shall be in thy commandements : which

I haue

I haue loued.

My hands will I also lift vp vnto thy commandements, which I haue loued: and my studie shalbe in thy statutes.

Memor esto verbi tui.

O Thinke vpon thy seruant, as concerning thy worde: wherein thou hast caused me to put my trust.

The same is my comfort in my trouble: for thy worde hath quickened me.

The proude haue had me exceedingly in derision: yet haue I not shrinked from thy Lawe.

For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.

I am horribly afraid: for the vngodly that forsake thy law.

Thy statutes haue bene my songs: in the house of my pilgrimage.

I haue thought vpon thy name, O Lord, in the night season: and haue kept thy Lawe.

This I had: because I kept thy commandements.

Portio mea Domine.

Thou art my portion, O Lorde: I haue promised to keepe thy Lawe.

I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy worde.

I called mine owne wayes to remembrance: and turned my feete vnto thy testimonies.

I made haste, and prolonged not the time: to keepe thy commandements.

The congregation of the vngodly haue robbed me: but I haue not forgotten thy Lawe.

At midnight I will rise to giue thankes vnto thee: because of thy righteous iudgements.

I am a companion of all them that feare thee: and keepe thy commandements.

The earth, O Lord, is full of thy mercie: O teach me thy statutes.

Bonitatem fecisti.

O Lorde, thou hast dealt graciously with thy seruant: according vnto thy worde.

Moneth. The xxv. day.

O learne me true vnderstanding and knowledge: for I haue beleeued thy commandements.

Before I was troubled, I went wrong: but now haue I kept thy word.

Thou art good and gracious: O teach me thy statutes.

The proude haue imagined a lye against mee: but I will keepe thy commandements with my whole heart.

Their heart is as fat as brawne: but my delight hath bene in thy Lawe.

It is good for me that I haue bene in trouble: that I may learne thy statutes.

The law of thy mouth is dearer vnto me: then thousands of golde and siluer.

Manus tuæ fecerunt me.



Thy handes haue made mee, and fashioned me: O giue me vnderstanding, that I may learne thy commandements. Euening prayer.

They that feare thee, will bee glad when they see me: because I haue put my trust in thy word.

I knowe (O Lord) that thy iudgements are right: and that thou of very faithfulnesse hast caused mee to bee troubled.

O let thy mercifull kindenesse be my comfort: according to thy word vnto thy seruant.

O let thy louing mercies come vnto mee, that I may liue: for thy Lawe is my delight.

Let the proude be confounded, for they goe wickedly about to destroy me: but I wil be occupied in thy commandements.

Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

O let my heart be sound in thy statutes: that I bee not ashamed.

De fecit anima mea.

My soule hath longed for thy saluation: and I haue a good hope because of thy word.

Mine

Moneth. The xxv. day.

Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

For I am become like a bottell in the smoke: yet doe I not forget thy statutes.

How many are the dayes of thy seruant: When wilt thou be auenged of them that persecute me?

The proud haue digged pits for me: which are not after thy Lawe.

All thy commaundements are true: they persecute mee falsely, O be thou my helpe.

They had almost made an ende of me vpon earth: but I forsooke not thy commandements.

O quicken mee after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In ærernum Domine.

O Lord, thy word: endureth for euer in heauen.

Thy trueth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

They continue this day according to thine ordinaunce: for all things serue thee.

If my delight had not bene in thy Lawe: I should haue perished in my trouble.

I will neuer forget thy commandements: for With them thou hast quickened me.

I am thine, O saue me: for I haue sought thy commaundements.

The vngodly layde waite for me, to destroy me: but I will consider thy testimonies.

I see that all things come to an ende: but thy commaundement is exceeding broad.

Quomodo dilexi.

Lord, What loue haue I vnto thy Law: all the day long is my studie in it.

Thou through thy commandements hast made me Wiser then mine enemies: for they are euer With me.

I haue more vnderstanding then my teachers for thy testimonies are my studie.

I am

Moneth. The xxvj. day.

I am wiſer then the aged: becauſe I keepe thy commandements.

I haue refrained my feete from euery euill way: that I may keepe thy word.

I haue not ſhrunke from thy iudgements: for thou teacheſt me.

O how ſweete are thy wordes vnto my throte: yea, ſweeter then hony vnto my mouth.

Through thy commaundements I get vnderſtanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

Thy worde is a lanterne vnto my feete: and a light vnto my pathes. Morning prayer.

I haue ſworne, and am ſtedfaſtly purpoſed: to keepe thy righteous iudgements.

I am troubled aboue meaſure: quicken me (O Lorde) according to thy word.

Let the free will offrings of my mouth pleaſe thee, O Lorde: and teach me thy iudgements.

My ſoule is alway in my hand: yet do I not forget thy law.

The vngodly haue layde a ſnare for mee: but I ſwarued not from thy commandements.

Thy teſtimonies haue I claimed as mine heritage for ever: and why? they are the very ioy of my heart.

I haue applied my heart to fulfil thy ſtatutes alway: euen vnto the ende.

Iniquos odio habui.

I hate them that imagine euill things: but thy Lawe doe I loue.

Thou art my defence and ſhielde: and my truſt is in thy word.

Away from me ye wicked: I will keepe the commaundements of my God.

O eſtabliſh me according vnto thy worde, that I may liue: and let me not be diſappointed of my hope.

Holde thou me vp, and I shall be safe: yea, my delight shal be euer in thy statutes.

Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.

Thou puttest away al the vngodly of the earth like drosse: therefore I loue thy testimonies.

My flesh trembleth for feare of thee: and I am afraide of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressors.

Make thou thy seruant to delight in that which is good: that the proude doe me no wrong.

Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnes.

O deale with thy seruant according vnto thy louing mercie: and teach me thy statutes.

I am thy seruant, O graunt me vnderstanding: that I may know thy testimonies.

It is time for thee Lord to lay to thine hand: for they haue destroyed thy Law.

For I loue thy commaundements: aboue gold and precious stone.

Therefore holde I streight all thy commandements: and all false wayes I vtterly abhorre.

Mirabilia.

Thy testimonies are wonderfull: therefore doeth my soule keepe them.

When thy worde goeth foorth: it giueth light and vnderstanding vnto the simple.

I opened my mouth, and drewe in my breath: for my delight was in thy commaundements.

O looke thou vpon me, and be mercifull vnto me: as thou vsest to doe vnto those that loue thy Name.

Order my steps in thy worde: and so shall no wickednesse haue dominion ouer me.

O deliuer me from the wrongfull dealings of men: and so shall I keepe thy commandements.

Shew

Moneth. The xxvj. day.

Shew the light of thy countenance vpon thy ſeruant: and teach me thy ſtatutes.

Mine eyes guſh out with water: becauſe men keepe not thy Lawe.

Iuſtus es Domine.

RIghteous art thou, O Lord: and true is thy iudgement.

The teſtimonies that thou haſt commaunded: are exceeding righteous and true.

My zeale hath euen conſumed mee: becauſe mine enemies haue forgotten thy words.

Thy worde is tried to the vttermoſt: and thy ſeruaunt loueth it.

I am ſmall, and of no reputation: yet doe I not forget thy commandements.

Thy righteouſneſſe is an euerlaſting righteouſneſſe: and thy lawe is the trueth.

Trouble and heauineſſe haue taken holde vpon me: yet is my delight in thy commandements.

The righteouſneſſe of thy teſtimonies is euerlaſting: O graunt me vnderſtanding, and I ſhall liue.

Clamaui in toto corde meo.



Call with my whole hearte: heare mee, O Lord, I will keepe thy ſtatutes. Euening prayer.

Yea, euen vpon thee doe I call: helpe mee, and I ſhall keepe thy teſtimonies.

Early in the morning do I cry vnto thee: for in thy word is my truſt.

Mine eyes preuent the night watches: that I might be occupied in thy words.

Heare my voyce (O Lord) according vnto thy louing kindneſſe: quicken me according as thou art wont.

They drawe nigh that of malice perſecute mee: and are farre from thy Lawe.

Be thou nigh at hande, O Lorde: for all thy commandements are true.

As concerning thy teſtimonies, I haue knowen long ſince: that thou haſt grounded them for euer.

Moneth. The xxvj.

Vide humilitatem.

O Consider mine aduersitie, and deliuer me: for I doe not forget thy Law.

Auenge thou my cause and deliuer mee: quicken mee according vnto thy Worde.

Health is farre from the vngodly: for they regard not thy statutes.

Great is thy mercie, O Lorde: quicken mee as thou art woont.

Many there are that trouble me, and persecute me: yet do I not swarue from thy testimonies.

It grieueth mee when I see the transgressours: because they keepe not thy Law.

Consider, O Lorde, how I loue thy commandements: O quicken me according to thy louing kindnesse.

Thy Word is true from euerlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy wordes.

I am as glad of thy Worde: as one that findeth great spoyles.

As for lies I hate and abhorre them: but thy law doe I loue.

Seuen times a day do I praise thee: because of thy righteous iudgements.

Great is the peace that they haue which loue thy Lawe: and they are not offended at it.

Lord, I haue looked for thy sauing health: and done after thy commandements.

My soule hath kept thy testimonies: and loued them exceedingly.

I haue kept thy commandements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue mee vnderstanding according to thy Word.

Let my supplication come before thee: deliuer mee according

cording to thy Word.

My lips shall speake of thy prayse: When thou hast taught me thy statutes.

Yea, my tongue shall sing of thy Word: for all thy commandements are righteous.

Let thine hand helpe me: for I have chosen thy commandements.

I have longed for thy saving health, O Lorde: and in thy Lawe is my delight.

Oh let my soule live, and it shall praise thee: and thy iudgements shall helpe me.

I have gone astray like a sheepe that is lost: Oh seeke thy servant, for I doe not forget thy commandements.

Ad Dominum. Psal. 120.



When I was in trouble, I called vpon the Lord: and he heard me. Morning prayer.

Deliver my soule, O Lord, from lying lippes: and from a deceitfull tongue.

What reward shall bee given or done vnto thee thou false tongue: even mightie & sharpe arrowes, with hote burning coales.

Woe is mee, that I am constrained to dwell with Mesech: and to have mine habitation among the tents of Cedar.

My soule hath long dwelt among them: that bee enemies vnto peace.

I labour for peace, but when I speake vnto them thereof: they make them ready to battaile.

Leuaui oculos. Psal. 121.

I will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lorde: which hath made heauen and earth.

He will not suffer thy foote to be mooued: and hee that keepeth thee, will not sleepe.

Beholde, hee that keepeth Israel: shall neither slumber

nor sleepe.

The Lord himselfe is thy keeper: the Lorde is thy defence vpon thy right hand.

So that the sunne shall not burne thee by day: neither the moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lorde shall preserue thy going out and thy comming in: from this time forth for euermore.

Lætatus sum. Psal. 122.

I was glad when they saide vnto mee: Wee will goe into the house of the Lorde.

Our feete shall stand in thy gates: O Hierusalem.

Hierusalem is builded as a citie: that is at vnitie in it selfe.

For thither the tribes goe vp, euen the tribes of the Lorde: to testifie vnto Israel, to giue thankes vnto the Name of the Lorde.

For there is the seate of iudgement: euen the seate of the house of Dauid.

O pray for the peace of Jerusalem: they shall prosper that loue thee.

Peace bee within thy walles: and plenteousnesse within thy palaces.

For my brethren and companions sakes: I will wish thee prosperitie.

Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

Beholde, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mistresse: euen so our eyes waite vpon the Lorde our God, vntil he haue mercie vpon vs.

Haue mercie vpon vs, O Lorde, haue mercy vpon vs: for we are vtterly despised.

Our soule is filled with the scornefull reproofe of the wealthy: and with the despitefulnesse of the proude.

Nisi

Moneth. The xxvij.day.

Nisi quia Dominus. Psal.124.

IF the Lorde himselfe had not bene on our side (nowe may Israel say:) if the Lorde himselfe had not bene on our side when men rose vp against vs.

They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

Yea, the waters had drowned vs: and the streame had gone ouer our soule.

The deepe waters of the proude: had gone euen ouer our soule.

But praised be the Lord: which hath not giuen vs ouer for a pray vnto their teeth.

Our soule is escaped, euen as a bird out of the snare of the fouler: the snare is broken, and We are deliuered.

Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal.125.

THey that put their trust in the Lorde, shall be euen as the mount Sion: which may not be remooued, but standeth fast for euer.

The hils stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

For the rod of the vngodly commeth not into the lot of the righteous: least the righteous put their hand vnto wickednesse.

Doe well, O Lorde: vnto those that bee good and true of heart.

As for such as turne backe vnto their owne wickednesse: the Lord shal lead them forth with the euil doers, but peace shalbe vpon Israel.

In conuertendo. Psal.126.

WHen the Lord turned againe the captiuitie of Sion: then were We like vnto them that dreame. Euening prayer.

Then was our mouth filled with laughter: and our tongue with ioy.

Moneth. The xxvij. day.

Then ſaid they among the Heathen: the Lord hath done great things for them.

Yea, the Lorde hath done great thinges for vs alreadie: whereof we reioyce.

Turne our captiuitie, O Lord: as the riuers in the South.

They that ſowe in teares: ſhall reape in ioy.

He that now goeth on his way weeping, and beareth forth good ſeede: ſhall doubtleſſe come againe with ioy, and bring his ſheaues with him.

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe: their labour is but loſt that build it.

Except the Lorde keepe the citie: the watchman waketh but in vaine.

It is but loſt labour that yee haſte to riſe vp earely, and ſo late take reſt, and eate the bread of carefulneſſe: for ſo hee giueth his beloued ſleepe.

Loe, children and the fruite of the wombe: are an heritage and gift that commeth of the Lord.

Like as the arrowes in the hand of the Giant: euen ſo are the yong children.

Happie is the man that hath his quiuer full of them: they ſhal not be aſhamed when they ſpeake with their enemies in the gate.

Beati omnes. Pſal. 128.

BLeſſed are all they that feare the Lord: and walke in his wayes.

For thou ſhalt eate the labours of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitfull vine: vpon the wals of thine houſe.

Thy children like the Oliue branches: round about thy table.

Loe, thus ſhall the man be bleſſed: that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſſe thee: that thou ſhalt ſee Hieruſalem in proſperitie all thy life long.

Yea,

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against mee from my youth vp: (may Israel now say.)

Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

The plowers plowed vpon my backe: and made long furrowes.

But the righteous Lord: hath hewen the snares of the vngodly in pieces.

Let them be confounded and turned backeward: as many as haue euil wil at Sion.

Let them bee euen as the grasse growing vpon the house tops: Which withereth afore it be plucked vp.

Whereof the mower filleth not his hand: neither he that bindeth vp the sheaues, his bosome.

So that they which goe by, say not so much as ỹ Lord prosper you: We wish you good lucke in the name of the Lord.

De profundis. Psal. 130.

OVt of the deepe haue I called vnto thee, (O Lord:) Lord heare my voyce.

Oh let thine eares consider well: the voyce of my complaint.

If thou Lord wilt bee extreme to marke what is done amisse: O Lord, who may abide it?

For there is mercy with thee: therfore shalt thou be feared.

I looke for the Lord, my soule doeth waite for him: in his word is my trust.

My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

O Israel trust in the Lorde, for with the Lorde there is mercy: and with him is plenteous redemption.

And he shall redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I haue no proud lookes.

I doe not exercise my selfe in great matters: which are too high for me.

Moneth. The xxviij. day.

But I refraine my ſoule, and keepe it lowe, like as a child that is weaned from his mother: yea, my ſoule is euen as a weaned child.

O Iſrael truſt in the Lord: from this time forth for euermore.

Memento Domine. Pſal. 132.

Morning prayer.

LOrd remember Dauid: and al his trouble.

How he ſware vnto the Lord: and vowed a vowe vnto the Almightie God of Jacob.

I will not come within the tabernacle of mine houſe: nor clime vp into my bed.

I will not ſuffer mine eyes to ſleepe, nor mine eye lids to ſlumber: neither the temples of my head to take any reſt.

Untill I find out a place for the temple of the Lord: an habitation for the mightie God of Jacob.

Loe, We heard of the ſame at Ephrata: and found it in the wood.

We will goe into his tabernacle: and fall low on our knees before his footeſtoole.

Ariſe, O Lord, into thy reſting place: thou and the arke of thy ſtrength.

Let thy Prieſts be clothed with righteouſneſſe: and let thy Saints ſing with ioyfulneſſe.

For thy ſeruant Dauids ſake: turne not away the preſence of thine anointed.

The Lord hath made a faithful othe vnto Dauid: and hee ſhall not ſhrinke from it.

Of the fruite of thy body: ſhall I ſet vpon thy ſeate.

If thy children will keepe my couenaunt, and my teſtimonies that I ſhal learne them: their children alſo ſhall ſit vpon thy ſeate for euermore.

For the Lorde hath choſen Sion to bee an habitation for himſelfe: he hath longed for her.

This

Moneth. The xxviij. day.

This shall bee my rest for euer: here will I dwell, for I haue a delight therein.

I will blesse her vitailes with increase: and wil satisfie her poore with bread.

I will decke her Priestes with health: and her saints shall reioyce and sing.

There shall I make the horne of Dauid to florish: I haue ordeined a lanterne for mine anointed.

As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne florish.

Ecce quàm bonum. Psal. 133.

BEholde howe good and ioyfull a thing it is: brethren to dwell together in vnitie.

It is like the precious oyntment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirtes of his clothing.

Like as the dewe of Hermon: which fell vpon the hill of Sion.

For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEholde (nowe) prayse the Lorde: al yee seruaunts of the Lord.

Ye that by night stand in the house of the Lord: euen in the courts of the house of our God.

Lift vp your hands in the sanctuarie: and praise the Lord.

The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

OPraise the Lord, laude ye the Name of the Lord: praise it, O ye seruants of the Lord.

Ye that stand in the house of the Lorde: in the courts of the house of our God.

O praise the Lorde, for the Lord is gracious: O sing prayses vnto his Name, for it is louely.

For why: the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.

For I knowe that the Lorde is great: and that our

Lord

Lord is aboue all gods.

Whatsoeuer the Lord pleased, that did hee in heauen and in earth: and in the sea, and in all deepe places.

He bringeth forth the cloudes from the ends of the world: and sendeth foorth lightnings with the raine, bringing the windes out of his treasures.

He smote the first borne of Egypt: both of man and beast.

He hath sent tokens and wonders into the middest of thee, O thou lande of Egypt: vpon Pharao and all his seruants.

He smote diuers nations: and slew mighty kings.

Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

And gaue their land to bee an heritage: euen an heritage vnto Israel his people.

Thy Name, O Lord, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another.

For the Lord wil auenge his people: and be gratious vnto his seruants.

As for the images of the heathen, they are but siluer and golde: the worke of mens hands.

They haue mouthes, and speake not: eyes haue they, but they see not.

They haue eares, and yet they heare not: neither is there any breath in their mouthes.

They that make them, are like vnto them: and so are all they that put their trust in them.

Praise the Lorde ye house of Israel: praise the Lorde yee house of Aaron.

Praise the Lorde ye house of Leui: ye that feare the Lord, praise the Lord.

Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.

O Giue thankes vnto the Lord, for hee is gracious: and his mercie endureth for euer.

O giue thankes vnto the God of all gods: for his mercie endureth for euer.

O thanke the Lorde of all lordes: for his mercie endureth

endureth for euer.

Which onely doeth great Woonders: for his mercie endureth for euer.

Which by his excellent Wisedome made the heauens: for his mercie endureth for euer.

Which laid out the earth aboue the Waters: for his mercie endureth for euer.

Which hath made great lights: for his mercie endureth for euer.

The sunne to rule ẏ day: for his mercie endureth for euer.

The Moone and the starres to gouerne the night: for his mercie endureth for euer.

Which smote Egypt With their first borne: for his mercie endureth for euer.

And brought out Israel from among them: for his mercie endureth for euer.

With a mightie hand and stretched out arme: for his mercie endureth for euer.

Which deuided the red Sea in twopartes: for his mercie endureth for euer.

And made Israel to goe through the middest of it: for his mercie endureth for euer.

But as for Pharao and his hoste, he ouerthrowe them in the red Sea: for his mercie endureth for euer.

Which ledde his people through the Wildernesse: for his mercie endureth for euer.

Which smote great Kings: for his mercie endureth for euer.

Yea, and slew mightie Kings: for his mercie endureth for euer.

Sehon King of the Amorites: for his mercie endureth for euer.

And Og the King of Basan: for his mercie endureth for euer.

And gaue away their land for an heritage: for his mercie enduerth for euer.

Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer.

Which

Which remembred vs when wee were in trouble: for his mercy endureth for euer.

And hath deliuered vs from our enemies: for his mercie endureth for euer.

Which giueth foode to all flesh: for his mercie endureth for euer.

O giue thankes vnto the God of heauen: for his mercie endureth for euer.

O giue thankes vnto the Lord of Lordes: for his mercie endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon we sate downe and wept: when we remembred (thee) O Sion.

As for our harpes, we hanged them vp: vpon the trees that are therein.

For they that ledde vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.

Howe shall we sing the Lords song: in a strange land?

If I forget thee, O Hierusalem: let my right hand forget her cunning.

If I do not remember thee, let my tongue cleaue to ỹ roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

Remember the children of Edom, O Lorde, in the day of Hierusalem: howe they sayd, Downe with it, downe with it, euen to the ground.

O daughter of Babylon, wasted with miserie: yea, happie shall he be that rewardeth thee as thou hast serued vs.

Blessed shall he bee that taketh thy children: & throweth them against the stones.

Confitebor tibi. Psal. 138.

I Wil giue thanks vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee.

I will worship toward thy holy Temple, and praise thy Name, because of thy louing kindnesse and trueth: for thou hast magnified thy Name, and thy word aboue all things.

When I called vpon thee, thou heardest me: and enduedst my soule with much strength.

All

Moneth. The xxix. day.

All the Kings of the earth shall praise thee, O Lorde: for they haue heard the words of thy mouth.

Yea, they shall sing in the wayes of the Lord: that great is the glorie of the Lord.

For though the Lord be high, yet hath hee respect vnto the lowly: as for the proud, hee beholdeth them afarre off.

Though I walke in the middest of trouble, yet shalt thou refresh me: thou shalt stretch foorth thine hand vpon the furiousnesse of mine enemies, and thy right hand shal saue me.

The Lord shall make good his louing kindnesse toward mee: yea, thy mercie, O Lord, endureth for euer, despise not then the works of thine owne hands.

Domine probasti, Psal. 139.



Lord, thou hast searched me out, and knowen mee: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before. Morning prayer.

Thou art about my path, and about my bed: and spiest out al my wayes.

For loe, there is not a worde in my tongue: but thou, O Lorde, knowest it altogether.

Thou hast fashioned me behinde and before: and laid thine hand vpon me.

Such knowledge is too wonderfull and excellent for mee: I cannot attaine vnto it.

whither shal I goe then from thy spirit: or whither shall I goe then from thy presence:

If I clime vp into heauen, thou art there: If I go downe to hell, thou art there also.

If I take the wings of the morning: and remaine in the vttermost parts of the sea.

Euen there also shall thy hand leade mee: and thy right hand shall holde me.

If I say, Peraduenture the darkenesse shall couer mee: then shall my night be turned to day.

Yea,

Yea, the darkeneſſe is no darkeneſſe with thee, but the night is as cleare as the day: the darkenes and light (to thee) are both alike.

For my reines are thine: thou haſt couered mee in my mothers wombe.

I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my ſoule knoweth right well.

My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.

Thine eies did ſee my ſubſtance, yet being vnperfect: and in thy booke were all my members written.

Which day by day were faſhioned: when as yet there was none of them.

Howe deare are thy counſailes vnto me, O God: O howe great is the ſumme of them:

If I tell them, they are moe in number then the ſande: when I wake vp, I am preſent with thee.

Wilt thou not ſlay the wicked, O God: depart from me, ye bloodthirſtie men.

For they ſpeake vnrighteouſly againſt thee: and thine enemies take thy name in vaine.

Doe not I hate them, O Lord, that hate thee: and am not I grieued with thoſe that riſe vp againſt thee:

Yea, I hate them right ſore: euen as though they were mine enemies.

Trie me, O God, and ſeeke the ground of my heart: proue me, and examine my thoughts.

Looke well if there be any way of wickedneſſe in mee: and leade me in the way euerlaſting.

Eripe me Domine. Pſal. 140.

DEliuer me O Lord from the euill man: and preſerue me from the wicked man.

Which imagine miſchiefe in their hearts: and ſtirre vp ſtrife all the day long.

They haue ſharpened their tongues like a ſerpent: Adders poyſon is vnder their lippes.

Keepe mee, O Lorde, from the handes of the vngodly:

preſerue

preserue mee from the wicked men which are purposed to ouerthrow my goings.

The proude haue layd a snare for mee, and spredde a net abroad with cordes: yea, and set traps in my way.

I said vnto the Lord, Thou art my God: heare the voice of my prayers, O Lord.

O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

Let not the vngodly haue his desire, O Lorde: let not his mischieuous imagination prosper, least they be too proude.

Let the mischiefe of their owne lippes fall vpon the head of them: that compasse me about.

Let hote burning coales fal vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

A man ful of wordes, shall not prosper vpon the earth: euil shall hunt the wicked person to ouerthrow him.

Sure I am that the Lorde will auenge the poore: and maintaine the cause of the helplesse.

The righteous also shall giue thanks vnto thy name: and the iust shall continue in thy sight.

Domine clamaui. Psal. 141.

LOrde, I call vpon thee, hast thee vnto mee: and consider my voyce, when I crie vnto thee.

Let my prayer bee set foorth in thy sight as the incense: and let the lifting vp of my hands be an euening sacrifice.

Set a watch (O Lorde) before my mouth: and keepe the doore of my lippes.

O let not mine heart be inclined to any euill thing: let mee not be occupied in vngodly workes, with the men that worke wickednes, least I eate of such things as please them.

Let the righteous rather smite me friendly: and reproue me.

But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.

Let their iudges be ouerthrowen in stony places: that they may heare my wordes, for they are sweete.

Our bones lye scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

But mine eies looke vnto thee, O Lorde God: in thee is my trust, O cast not out my soule.

Keepe me from the snare which they haue layde for me: and from the trappes of the wicked doers.

Let the vngodly fall into their owne nettes together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Euening prayer.



I Cried vnto the Lord with my voice: yea, euē vnto the Lord did I make my supplication.

I powred out my complaints before him: and shewed him of my trouble.

When my spirite was in heauinesse, thou knewest my path: in ye way wherein I walked, haue they priuily laid a snare for me.

I looked also vpon my right hand: and sawe there was no man that would know me.

I had no place to flee vnto: and no man cared for my soule.

I cried vnto thee, O Lorde, and saide: thou art my hope, and my portion in the land of the liuing.

Consider my complaint: for I am brought verie lowe.

O deliuer mee from my persecutours: for they are too strong for me.

Bring my soule out of prison, that I may giue thankes vnto thy name: which thing if thou wilt graunt mee, then shall the righteous resort vnto my companie.

Domine exaudi. Psal 143.

HEare my prayer, O Lorde, and consider my desire: hearken vnto me for thy trueth and righteousnes sake.

And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

For the enemie hath persecuted my soule, hee hath smitten my life downe to the ground: he hath laide me in the darknes, as the men that haue bene long dead.

Therefore is my spirite vexed within mee: and my heart within me is desolate.

Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

I stretch foorth my handes vnto thee: my soule gaspeth vnto

vnto thee as a thirstie land.

Heare me, O Lorde, and that soone, for my spirite waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

O let mee heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou mee the way that I should walke in, for I lift vp my soule vnto thee.

Deliuer me, O Lorde, from mine enemies: for I flee vnto thee to hide me.

Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade me foorth into the land of righteousnes.

Quicken me, O Lorde, for thy names sake: and for thy righteousnes sake bring my soule out of trouble.

And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.



Blessed bee the Lorde my strength: which teacheth my handes to warre, and my fingers to fight. Morning prayer.

My hope and my fortresse, my castle and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

Lorde what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him.

Man is like a thing of nought: his time passeth away like a shadowe.

Bowe the heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

Cast foorth the lightning, and teare them: shoote out thine arrowes, and consume them.

Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of strange children.

Whose mouth talketh of vanitie: and their right hand is a right hand of wickednes.

Moneth The xxx. day.

I Will ſing a newe ſong vnto thee, O God: and ſing prayſes vnto thee vpon a ten ſtringed Lute.

Thou haſt giuen victorie vnto Kings: and haſt deliuered Dauid thy ſeruant from the peril of the ſworde.

Saue me, and deliuer mee from the hand of ſtrange children: whoſe mouth talketh of vanitie, and their right hande is a right hand of iniquitie.

That our ſonnes may growe vp as the yong plants: and that our daughters may bee as the poliſhed corners of the temple.

That our garners may be full and plenteous with all maner of ſtore: that our ſheepe may bring foorth thouſands and ten thouſands in our ſtreetes.

That our oxen may be ſtrong to labour, that there bee no decay: no leading into captiuitie, and no complaining in our ſtreetes.

Happy are the people that be in ſuch a caſe: yea, bleſſed are the people which haue the Lord for their God.

Exaltabo te Deus. Pſal. 145.

I Will magnifie thee, O God, my king: and I will praiſe thy name for euer and euer.

Euery day will I giue thankes vnto thee: and praiſe thy name for euer and euer.

Great is the Lord, and meruellous worthie to be prayſed: there is no end of his greatnes.

One generation ſhal praiſe thy workes vnto another: and declare thy power.

As for me, I will be talking of thy worſhip: thy glory, thy praiſe, and wonderous works.

So that men ſhall ſpeake of the might of thy meruellous acts:: and I wil alſo tell of thy greatneſſe.

The memoriall of thine aboundant kindnes ſhalbe ſhewed: and men ſhall ſing of thy righteouſnes.

The Lord is gracious and merciful: long ſuffering, and of great goodnes.

The Lorde is louing vnto euery man and his mercie is ouer all his workes.

All thy workes praiſe thee, O Lorde: and thy Saintes

giue

giue thankes vnto thee.

The shewe ye glory of the kingdome: & talke of thy power.

That thy power thy glorie, and mightinesse of thy kingdome: might be knowen vnto men.

Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

The Lorde vpholdeth all such as fall: and lifteth vp all those that be downe.

The eyes of all waite vpon thee, O Lord: and thou giuest them their meat in due season.

Thou openest thine hand: and fillest all things liuing with plenteousnesse.

The Lord is righteous in all his waies: and holy in al his workes.

The Lord is nigh, vnto all them that call vpon him: yea, all such as call vpon him faithfully.

He will fulfil the desire of them that feare him: he also will heare their cry, and will helpe them.

The Lord preserueth al them that loue him: but scattereth abroad all the vngodly.

My mouth shall speake the praise of the Lorde: and let all flesh giue thanks vnto his holy name for euer and euer.

Lauda anima mea. Psal. 146.

PRaise the Lord, O my soule, while I liue wil I prayse the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

O put not your trust in princes, nor in any child of man: for there is no helpe in them.

For when the breath of man goeth foorth, he shall turne againe to his earth: and then all his thoughts perish.

Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

Which made heauen and earth the sea and all that therein is: Which keepeth his promise for euer.

Which helpeth them to right that suffer wrong: Which feedeth the hungry.

The Lorde looseth men out of prison: the Lorde giueth sight to the blind.

Moneth. The xxx. day.

The Lord helpeth them that are fallen: the Lorde careth for the righteous.

The Lord careth for the straungers, hee defendeth the fatherlesse and widowe: as for the way of the vngodly, he turneth it vpside downe.

The Lord thy God O Sion, shall bee king for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

Euening prayer.



Praise the Lorde, for it is a good thing to sing prayses vnto our God: yea, a ioyfull and pleasant thing it is to be thankeful.

The Lorde doth builde vp Hierusalem: and gather together the outcastes of Israel.

He healeth those that are broken in heart: and giueth medicine to heale their sickenes.

He telleth the number of the starres: and calleth them all by their names.

Great is our Lorde, and great is his power: yea, and his wisedome is infinite.

The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

O sing vnto the Lorde with thankesgiuing: sing prayses vpon the harpe vnto our God.

Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, and herbe for the vse of men.

Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.

He hath no pleasure in the strength of an horse: neither delighteth he in any mans legges.

But the Lordes delight is in them that feare him: and put their trust in his mercy.

Praise the Lord, O Hierusalem: praise thy God, O Sion.

For hee hath made fast the barres of thy gattes: and hath

blessed

blessed be thy children within thee.

He maketh peace in thy borders: and filleth thee with the flowre of wheate.

He sendeth forth his commaundement vpon earth: and his word runneth very swiftly.

He giueth snowe like wooll: and scattereth the hoare frost like ashes.

He casteth forth his yce like morsels: who is able to abide his frost?

He sendeth out his worde, and melteth them: hee bloweth with his winde, and the waters flowe.

He sheweth his worde vnto Jacob: his statutes and ordinances vnto Israel.

He hath not dealt so with any nation: neither haue the heathen knowledge of his lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in the height.

Praise him all yee Angels of his: praise him all his hoste.

Praise him Sunne and Moone: praise him all yee starres and light.

Praise him all ye heauens: and yee waters that bee aboue the heauens.

Let them praise the name of the Lorde: for hee spake the worde, and they were made, hee commanded, and they were created.

He hath made them fast for euer and euer: hee hath giuen them a lawe which shall not be broken.

Praise the Lord vpon earth: ye Dragons and all deepes.

Fire and haile, snow and vapours: winde and stormie, fulfilling his word.

Mountaines and all hilles: fruitfull trees, and all Cedars.

Beastes and all cattell: wormes, and feathered foules.

Kings of the earth, and all people: princes, and all iudges of the world.

Yong men and maidens, olde men and children, praise the name of the Lord: for his name onely is excellent, & his praise aboue heauen and earth.

Moneth The xxx. day.

Ye shall exalt the horne of his people, all his Saintes shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lorde a new song: let the congregation of Saints praise him.

Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their king.

Let them praise his name in the daunce: let them sing praises vnto him with Tabret and Harpe.

For the Lord hath pleasure in his people: and helpeth the meeke hearted.

Let the Saints be ioyfull with glorie: let them reioyce in their beddes.

Let the praises of God be in their mouth: and a two edged sword in their hands.

To be auenged of the heathen: and to rebuke the people.

To bind their kings in chaines: & their nobles with linkes of yron.

That they may bee auenged of them, as it is witten: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

Prayse him in his noble actes: prayse him according to his excellent greatnes.

Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

Praise him in the Cymbals and daunces: praise him vpon the strings and pipe.

Prayse him vpon the wel tuned Cymballes: praise him vpon the loude Cymbals.

Let euery thing that hath breath: praise the Lord.

FINIS.

BRITISH 27 AU 92 MUSEUM

Certaine godly prayers to be *vsed for sundry purposes.*

A generall confession of sinnes, to be saide euery morning.

O Almightie God our heauenly Father, I confesse and knowledge, that I am a miserable and a wretched sinner, and haue manifolde wayes most grieuously transgressed thy most godly commaundementes, through wicked thoughts, vngodly lustes, sinfull woords and deeds, committed al my whole life. In sinne am I borne and conceiued, and their is no goodnesse in mee, in as much as if thou shouldest enter into thy narrowe iudgement with me, iudging me according vnto the same, I were neuer able to suffer and abide it, but must needes perish and bee damned for euer: So little helpe, comfort, or succour is there either in mee, or in any other creature. Onely this is my comfort (O heauenly Father) that thou diddest not spare thy onely deare beloued sonne, but diddest giue him vp vnto the most bitter, and most vile & slaunderous death of the crosse for me, that he might so pay ẏ ransom for my sinnes, satisfie thy iudgement, still and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace & fauour, & euerlasting life. Wherfore, through the merite of his most bittter death and passion, and through his innocent bloodshedding, I beseech thee, O heauenly father, ẏ thou wilt vouchsafe to be gracious & mercifull vnto me, to forgiue and pardon me of al my sinnes, to lighten my heart with thy holy Spirite, to renue, confirme, & strengthen me with a right and perfect faith, and to inflame mee in loue towarde thee and my neighbour, that I may henceforth with a willing and glad heart, walke as it becommeth mee in thy most godly commandementes, and so glorifie and praise thee euerlastingly. And also that I may with a free conscience & quiet heart, in all manner of temptations, afflictions, or necessities, & euen in the very pangs of death, cry boldly & merily vnto thee, & say, I beleeue in God the father almighty, maker of heauen & earth, and in Iesus Christ, &c. But, O Lord

God

Godly prayers.

God heauenly Father, to comfort my selfe in affliction and temptation with these articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs, And from the very bottome of my heart I crie, and say, Our father which art in heauen, hallowed be thy Name, &c.

A prayer to be said in the Morning.

O Mercifull Lorde God heauenly father, I render most high laudes, praise, and thankes vnto thee, that thou hast preserued mee both this night, and all the time and dayes of my life hitherto, vnder thy protection, and hast suffered me to liue vnto this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life, from henceforth into thy tuition, ruling and gouerning mee With thy holy Spirite, that all maner of darkenesse, of misbeliefe, infidelitie, and of carnall lustes and affections, may bee vtterly chased and driuen out of my heart, and that I may bee iustified and saued both body and soule through a right and perfect faith, and so Walke in the light of thy most godly trueth, to thy glory and praise, and to the profite and furtherance of my neighbour, through Iesus Christ our Lorde and Sauiour. Amen.

Another prayer for the Morning.

ALmighty and most gratious GOD, We heartily thanke thee for the sweete sleepe and comfortable rest which thou hast giuen vs this night: and forasmuch as thou hast cõmaunded by thy holy Word that no man should bee idle, but all occupied in godly and vertuous exercises, euery man according to his calling: Wee most humbly beseech thee that thine eyes may attende vpon vs dayly

daily defend vs, cherish, comfort, and gouerne vs, and all our counsailes, studies, and labours, in such wise, that wee may spende and bestowe this day according to thy most holy will, without the hurting of our neighbours, and that we may diligently and warily eschewe and auoid al things that should displease thee, set thee alwayes before our eyes, liue in thy feare, working that which may be foũd acceptable before thy diuine Maiestie, through Christ our Lord. Amen.

A prayer for the Euening.



Most mightie Lorde our father, and God euerlasting, full of pitie & compassion, wee acknowledge and confesse, that we be not worthie to lift vp our eyes to heauen, much lesse to present our selues before thy Maiestie, with confidence that thou wilt heare our prayers, and graunt our requests, if wee consider our owne deseruing. For our consciences doe accuse vs, and our sinnes witnes against vs, and wee knowe that thou art an vpright iudge, which doest not iustifie the sinners & wicked men, but punishest the faultes of such as transgresse thy commaundements. Yet most merciful father, sith it hath pleaseth thee to command vs to cal on thee in al our troubles and aduersities, promising euen then to helpe vs, when wee feele our selues (as it were) swallowed vp of death and desperation: wee vtterly renounce all worldly confidence, and flee to thy soueraigne bountie, as our onely stay and refuge, beseeching thee not to call to remembrance our manifolde sinnes and wickednesse, whereby wee continually prouoke thy wrath and indignation against vs, neither our negligence and vnkindenes, which haue neither worthily esteemed, nor in our liues sufficiently expressed the sweete comfort of thy Gospell reuealed vnto vs, but rather to accept the obedience and death of thy sonne Jesus Christ, who by offering vp his body in Sacrifice once for all, hath made sufficient recompence for all our sinnes. Haue mercie therefore vpon vs, O Lord, and forgiue vs our offences. Teach vs by thy holy Spirite, that wee may rightly weigh them, and earnestly repent for the same:

same: and so much the rather, O Lorde, because that the reprobate, and such as thou hast forsaken, cannot praise thee, nor call vpon thy name: but the repenting heart, the sorowfull minde, the conscience oppressed, hungering and thirsting for thy grace, shall euer sette forth thy praise and glorie. And albeit we be but wormes and dust, yet thou art our Creator, and we be the worke of thy handes: yea, thou art our father, and wee thy children: thou art our shepheard, and wee thy flocke: thou art our redeemer, and we thy people whom thou hast brought: thou art our God, and wee thine inheritance. Correct vs not therefore in thyne anger, O Lord, neither according to our deserts punish vs, but mercifully chastise vs with a fatherly affection, that all the world may know that at what time soeuer a sinner doeth repent him of his sinne, from the bottome of his heart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thine holy Prophet.

Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to trauelle: Graunt, O deare Father, that wee may so take our bodilie rest, that our soules may continually watch for the time that our Lorde Jesus Christ shall appeare for our deliuerance out of this mortall life, and in the meane season that wee, not ouercome by any fantasies, dreames, or other temptations, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee: Furthermore, that our sleepe bee not excessiue or ouermuch, after the insatiable desires of our flesh: but onely sufficient to content our weake nature, that we may be the better disposed to liue in al godly conuersation, to the glorie of thine holy name, and profite of our brethren. Amen.

A most necessarie prayer.



Lorde Jesus Christ, which art the true Sunne of the worlde, euermore arising, and neuer going downe, which by thy most wholesome appearing and light, doest bring foorth, preserue, nourish, and refresh all things, as wel that are in heauen, as also that are

on earth, Wee beseech thee mercifully and fauourably to shine into our hearts, that the night and darkenesse of sinnes, and the mists of errours on euery side driuen away, thou brightly shining within our hearts, we may al our life space go without any stumbling or offence, and may decently and seemely walke (as in the day time) beeing pure and cleane from the workes of darkenesse, and abounding in all good workes which God hath prepared for vs to walke in, which with the father and with the holy Ghost liuest and reignest for euer and euer. Amen.

The prayer of Manasseh King of the Iewes.

O Lorde Almightie, God of our fathers, Abraham, Isaac and Jacob, and of their righteous seed, which hast made heauen and earth with al their ornament, which hast bound the sea by the word of thy commandement, which hast shut vp the deepe and sealed it by thy terrible and glorious name, whome all doe feare, and tremble before thy power: for the Maiestie of thy glorie can not be borne, and thine angry threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lorde, of great cõpassion, long suffering, and most mercifull, & repentest for mans miseries. Thou, O Lord, according to thy great goodnes hast promised [a] repentance and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appoynted repentance vnto sinners that they may bee saued. Thou therefore, O Lord, that art the God of the iust, hast not appoynted repentance to the iust, as to Abraham, and Isaac and Jacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto mee that am a sinner: for I haue sinned aboue the the number of the sand of the sea. My transgressions, O Lorde, are multiplied: my transgressions are exceeding many: and I am not worthie to behold and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bands, that I can-

a Thou hast promised that repentance sh be the way for th[e] a to returne to thee.

b He s[ee] this in [sin] of and [the] fat[her]

[the] so tha[t] of hi[s] cal[l'] sin br[ought]

cannot lift vp mine heade, neither haue any releaſe. For I haue prouoked thy wrath and done euill before thee. I did not thy will, neither kept I thy commandements. I haue ſet vp abominations and haue multiplied offences. Now therefore I bowe the knee of mine heart, beſeeching thee, of grace. I haue ſinned, O Lorde, I haue ſinned, and I acknowledge my tranſgreſſions: but I humbly beſeech thee, forgiue mee: O Lorde forgiue mee, and deſtroy mee not with my tranſgreſſions. Be not angry with me for euer by reſeruing euill for mee, neither condemne mee into the lower partes of the earth. For thou art the God, euen the God of them that repent: and in me thou wilt ſhewe all thy goodneſſe: for thou wilt ſaue me that am vnworthie, according to thy great mercie: therefore I will prayſe thee for euer all the dayes of my life. For all the power of the heauens prayſe thee, and thine is the glorie for euer and euer, Amen.

A prayer containing the duetie of euery true Chriſtian.

O Moſt mightie God, mercifull and louing Father, I wretched ſinner come vnto thee in the name of thy dearely beloued Sonne Jeſus Chriſt my onely Sauiour and redeemer: and I moſt humbly beſeech thee for his ſake to be mercifull vnto me, and to caſt all my ſinnes out of thy ſight and remembrance, through the merites of his bloodie death and paſſion.

Powre vpon me (O Lord) thy holy ſpirit of wiſdome and grace: Gouerne and leade me by thy holy Word, that it may be a lanterne vnto my feete, and a light vnto my ſteps. Shew thy mercie vpon me, and ſo lighten the naturall blindnes and darkeneſſe of my heart through thy grace, that I may dayly bee renewed by the ſame ſpirit and grace: By the which (O Lorde) purge the groſneſſe of my hearing & vnderſtanding, that I may profitably reade, heare, and vnderſtand thy Word and heauenly Will, beleeue, and practiſe the ſame in my life

and

and conuerſation, and euermoze holde faſt that bleſſed hope of euerlaſting life.

Mozti ſie and kill all vice in mee, that my life may expreſſe my faith in thee: mercifully heare the humble ſute of thy ſeruant, and grant me thy peace all my dayes: Graciouſly pardon mine infirmities, and defend me in all dangers of body, goods and name: but moſt chiefly my ſoule againſt all aſſaults, temptations, accuſations, ſubtill baits and ſleights of that old enemie of mankind Satan that roaring Lion, euer ſeeking whom he may deuoure.

And here (O Lord) I proſtrate, with moſt humble mind craue of thy diuine Maieſtie, to be mercifull vnto the vniuerſall Church of thy ſonne Chriſt: and ſpecially according to my bounden duety beſeech thee for his ſake to bleſſe, ſaue, and defend the principall member thereof, thy ſeruant our moſt deare and Soueraigne Lorde King James, increaſe in his royall heart true faith, godly zeale, and loue of the ſame: And grant him victorie ouer all his enemies, a long, proſperous, and honourable life vpon earth, a bleſſed ende, and life euerlaſting.

Moreouer, O Lorde, grant vnto his Maieſties moſt honourable Counſellours, and euery other member of this thy Church of England, that they and we in our ſeuerall callings, may truely, and godly ſerue thee: Plant in our hearts true feare and honour of thy Name, obedience to our Prince, and loue to our neighbours: Increaſe in vs true faith and religion: Repleniſh our mindes with all goodneſſe, and of thy great mercy keepe vs in the ſame till the end of our liues: Giue vnto vs a godly zeale in prayer, true humility in proſperitie, perfect patience in aduerſitie, and continuall ioy in the holy Ghoſt.

And laſtly I commend vnto thy fatherly protection, all that thou haſt giuen me, as Wife, children and ſeruants: Aide me O Lord, that I may gouern, nouriſh, & bring them vp in thy feare and ſeruice. And foraſmuch as in this World I muſt alwayes be at warre and ſtrife, not with one ſort of enemies, but with an infinite number, not onely with fleſh and blood,

but

but with the deuill which is the prince of darkneſſe, and v
wicked men executors of his moſt damnable will : Gr
me therefore thy grace, that being armed with thy defenc
may ſtand in this battel with an inuincible conſtancie aga
all corruption, which I am compaſſed with on euery ſ
vntil ſuch time as I hauing ended the combate, which d
ring this life I muſt ſuſtaine, in the ende I may
attaine to thy heauenly reſt, which is pre-
pared for mee and all thine elect,
through Chriſt our Lord
and only Sauiour.
AMEN.
(.˙.)

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[1603]

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